Pacific School of Religion Berkeley, Calif.

The MISSIONARY HERALD

October 1928

The New Year Book of Missions

E have tried to make the Year Book for 1929, now ready, much better than any of its predecessors. Send for a copy to see whether we have succeeded. In the effort to make it a valuable book of reference, to include every bit of information that might be useful to those interested in our work as a whole or in some special mission, missionary, institution or other project, we have prepared :—

Biographical sketches of all our missionaries, with present location and special work. These are in alphabetical order and are followed by an alphabetical list of associate missionaries, giving the term of service of each one, his special work, and the name of the college, mission, or other organization which has engaged him. This section is an absolutely new feature of the Year Book.

The early history of the American Board and a description of its present organization, with the names of its officers. Its aims and its standards.

The story of the beginnings of each Mission; the names of its secondary schools and colleges with their latest enrollment ; the names of its hospitals and dispensaries with the number of patients treated during the year.

New outline maps of each Mission with the names of all the Stations in bold type. A list of these Stations, giving the dates of their establishment, their distance in miles from each other, the pronunciation of their names ; statistical tables.

The Postal Addresses of our missionaries given in simpler, clearer form than hitherto. Rates of postage ; dates of shipments to the various missions ; directions for sending parcels and boxes ; currencies of foreign lands.

The Calendar of Prayer has been used extensively by pastors and friends of the cause. There is a Roll of Honor of emeritus missionaries, most of whom have taken up pastoral, educational, medical or welfare work in this country after retiring from work on the foreign field.

The cover is an imitation of the quaint, crude maps of olden times.

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THE MISSIONARY HERALD

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Associate Editor, ANNE L. BUCKLEY
Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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NOW FOR BRIDGEPORT

THE stage is all set for the Annual Meeting in United Church, Bridgeport, October 16–18. As the first meeting of the enlarged American Board, the occasion is one of great significance. It should provide a new spiritual incentive and sound the note of courageous advance for every church.

The program has many strong features. From thirty to forty missionaries will be present, representing countries all over the world. Six Christian nationals of as many lands, men and women of ability and spiritual power, will bring messages of encouragement. The future of Foreign Missions will be discussed in the light of the findings of the great Jerusalem Council, which many regard as ushering in a new era of world missions. On the opening evening the sermon by Dr. E. Stanley Jones, that great missionary from India, known to all the world through his books, is sure to be a great attraction. A commission service for Miss Dorothy F. Patton will be a feature of the closing evening, when many young people will be in attendance.

The social and educational aspects of the meeting are worthy of comment. There will be an opportunity to learn the latest plans for missionary education and promotion in the home church. A children's rally on the afternoon of October 15th, a young people's supper and rally on the 18th, a big banquet for men and women together on the evening of the 17th offer opportunity for delightful fellowship. A dramatic presentation entitled, "The Color Line," by members of the Bridgeport Little Theater League, will be given on Thursday afternoon, the 16th.

Dr. Brown of Bridgeport, chairman of the local publicity committee, tells, on another page, about the preparations being made in Bridgeport and how cordially we shall be welcomed there. The Bridgeport churches have surpassed all records in their generous offers of hospitality. They promise to entertain not only corporate members, missionaries, active and retired, Board officers and other speakers, but are ready to extend hospitality to duly elected church representatives. Invitations have been sent to Congregational pastors all over the land, inviting their churches to send representatives. We hardly dare hope that many will come from west of the Mississippi, yet we want every church to have the invitation, to be informed about the program and to be praying for the success of the meeting. The provisional programs are now ready and may be secured by any one who is interested.

WHERE THE ANNUAL MEETING WILL BE HELD

The plant of the United Church, Bridgeport, Conn., showing parish house and meeting house

THE BOARD COMES THROUGH

By SECRETARY EDDY

THE Board has come through! Once more it reports "No deficit" for the year just passed. The challenge was accepted by about three thousand personal givers, in answer to the *News Bulletin* in early July. The total surplus for the year was $11,439; and this will presently be credited against the existing deficit carried over from last year.

The individuals who helped achieve this result will want to know how their giving compared with the goal set in July. We had to raise, as then announced, $115,688. That figure was passed. A total of $117,261 poured in—a gain in this column alone of $1,573.

For those who like to analyze figures, it may be stated that an $8,000 gain appeared in the column of Matured Conditional Gifts beyond the estimated figure in June, and a $7,367 gain was made above the estimate in the income from Invested Funds. Four thousand dollars was gained by saving on administrative expenses, and $11,500 was gained when the final accounts arrived from our various mission fields, in items that had been appropriated but had not been expended, and which therefore had lapsed back into the Board's treasury.

There was, however, a loss in the gifts from churches under the hoped-for estimate of $19,000, and a $2,000 loss in these last two months in legacies; so that the net gain for the year, appearing now as a surplus and thus sustaining the figures of the estimate that was made on July 1, is $11,439.

There are certain other comparisons to be made. It is noted that the gifts of churches, individuals, and young people, when combined into one, amount to $63,831 less than the amount from these sources estimated in the budget as of September 1, 1927, while every other column shows a gain above our estimated income of a year ago. Of course it is very difficult to look forward an entire year and estimate with accuracy what will come in from various sources, but the cause of some apprehension is the fact that the gifts from living donors were nearly $64,000 less than we thought a year ago. Only the gifts from individuals were brought up with the final challenge of the last two months to a total of $15,000 more than these same gifts last year. The year has been a prosperous one, with a total income of $2,132,375.

It is satisfactory to announce that the administrative expenditures of the year show a $4,000 saving, and on the field nearly $11,500 decrease under appropriations. These two figures indicate careful economy exercised throughout the entire year.

Lest these close figures burden the mind, turn to the other side of the picture. We have come through a battle royal. Letters have streamed out to our friends in all the Congregational churches. The answers have poured down upon our desks these past eight weeks, bringing sympathy, encouragement and, almost always, gifts, large or small. During the entire summer there have been only five or six letters that have made any theological protest or criticism, and hardly as many that have called into question the justice of this frank statement of the case to individual friends. Apparently this summer's activity has brought thousands of friends into closer and more sympathetic touch with the Board. While the giving through the Every Member Canvass and the pledge envelopes produces the much larger sum, and is, of course, the backlog of the Board's support, nevertheless the personal contacts of these weeks have led to more prayer in the Board's behalf than has anything else in the year past. Veteran missionaries have offered to make serious sacrifice of their small incomes to help the Board through. Delightful gifts of devotion have been recorded. It is undoubtedly true that this correspondence leads to the establishing of Conditional Gifts and the writing of many legacies. It creates personal interest in the Board and in all its missionaries.

And now our hearts are uplifted in profound thanksgiving that God has added His blessing once more, and that loyalty stands forth revealed when challenged by the pressure of need.

We rejoice most of all for the missionaries themselves. It is hoped that the appropriations can be sustained on an even keel; that the work may not falter; but we are looking with courage to the time when the ground lost last year may be regained, when definite advance steps may seem wise and possible in many fields. The total staff of the various missions on the field has probably been decreased on account of emergencies and pressure in China, in Turkey, and in some of the other fields. We do not spell Success by cutting down the budget nor exulting in retraction through necessary economy. Every friend of the Board longs for the day when the spiritual challenge of advancing conquest in the name of Christ shall galvanize the churches into renewed interest, when indifference and criticism shall be swept aside, and when the success of this work shall stand approved.

STEPPING UP TOGETHER: AND THE MECHANICS OF DOING IT

By HENRY SMITH LEIPER

"YOU cannot hang a jelly fish on a nail" is an old Chinese proverb, by which is signified the fact that what is unorganized and indefinite cannot be handled with any precision. Yet haphazard giving or planless church finance seems highly spiritual and highly desirable to some people. They resent the fact that, in the world as it is, only organized institutions can effectively carry on from generation to generation the work of even so spiritual a thing as the kingdom of Christ.

Writing in the *International Review of Missions*, Prof. T. C. Chao gives a modern Chinese expression to the ancient truth which so many forget. "It is only through institutions that values and realities discovered in the deep human experience of religion can be conserved and perpetuated." The institutions are machines. They resemble machines, in that they are designed to accomplish certain things. Like machines, they can be changed. They are not ends in themselves, but the indispensable accompaniments of serious collective human purposes.

"IN PRAISE OF MACHINERY"

A recent editorial in the *Christian Century*, using the theme, "In Praise of Machinery," calls attention to the fact that there are few human devices more highly mechanical than the pipe organ. The present writer happens to be, after a fashion, an organist, and having had at times to repair pipe organs, he knows how delicate and complex is the adjustment of their parts. Yet it is only with the increasing complexity of the marvelous modern organ that the creative spirit of the organist has been fully released. The writer played one time on one of the earliest pipe organs in Europe, located in the Roman Basilica in Prague—so old that the sharps were white and the natural notes black, indicating an age before the present arrangement of keys was adopted. Here was a relatively simple mechanism, but no one could bring forth from it a result that would sound to the modern ear other than grotesque. Great organs of today are a thousand times more mechanical than this one; but they make possible effects of ethereal beauty. Happy-go-lucky individualism in financing the church is to the carefully adjusted plan of cooperative giving in the Congregational fellowship as the little organ in Prague to the beautiful instrument, say, in the Ocean Grove auditorium.

THE CHURCH MUST USE MACHINERY

The whole modern church cannot avoid being a piece of machinery if it is to exist at all. "It cannot do its work," says the *Christian Century*, "without specialization of function, delegated authority, regular methods of procedure, and such a condition involves many elements of the mechanical. Smashing the ecclesiastical machine will not get the work of religion done in the world any more effectively. Even those who make the most valid and convincing protest against the existing machine because it does not seem well adapted to the work that needs to be done, build other machines more to their liking.

"We had better accept as inevitable the fact that we live in a world in which machinery is necessary to production. And we had better learn from the people who handle literal and actual machinery that the way to make machinery an instrument for the production of genuine results and to keep it from becoming an incubus and a peril involves these things:

"Replace broken and worn-out parts, and scrap an antiquated machine as soon as a better one can be secured.

"Make the machine run as smoothly and as perfectly as possible, so that it will be an obedient servant of the will that guides it.

"Put in control of it men who have both good skill and good will—the trained hand, the artist spirit, the unselfish soul."

The thing that makes it possible for an audience to hear great music and to worship God thereby is that a perfect instrument be played by a master musician.

USERS OF CHURCH MACHINERY SHOULD BE OF GOOD WILL AND GOOD SKILL

The plans for the Every Member Canvass this year are, of course, as inevitably connected with mechanics as is any other aspect of modern institutional life, but the most careful and prayerful consideration has been given to making the plans an effective expression of corporate loyalty and enlarged vision. What now remains is to put them in the hands of men and women of "good will and good skill."

On every hand, both at home and overseas, the work of Congregational Christian representatives has prospered. Even the turbulence of China through its civil war period and the uncertainties of Turkey's reconstruction have but emphasized the need in enlarging the opportunity for Christian service. Yet the response of the fellowship while it has been steady, has nevertheless failed to rise with the rising curve of opportunity and the cost of meeting it. There has been of late only a very modest rise in the rate of giving. As has been pointed out more than once, that rise has in no wise paralleled the increase in gifts to home expenses.

THE MECHANICS OF THE STEP UP EXPLAINED

In the face of this situation it has seemed wise to the Commission on Missions, representing as it

does all of the boards and the state conferences, to propose a "Step Up" and to plan literature by which it can be brought favorably to the attention of Congregational people the country over. That literature, which is now being circulated to the pastors and other leaders, is briefly as follows:—

1. Stories of Your World Wide Work. (A special number of *The Potter's Wheel* printed in two colors, containing the briefest possible summary of the missionary work and the church at home and abroad, and indicating the need for a Step Up in that work.)
2. What Will Your Step Up Mean to the World's Children? (A very small leaflet suitable for mailing in an ordinary sized envelope, showing specifically what the Step Up would mean to the children whose welfare is so definite a part of our world service everywhere.)

These two pieces of literature are the only ones designed for widespread distribution. In addition, for pastors, committee members, and canvassers there are provided the following:—

1. An attractive poster graphically presenting the Step Up idea and designed for exhibit in church vestibules and on church bulletin boards.
2. What is the Step Up Plan? (A small folder setting forth the basic idea of the Step Up plan as pursued heretofore with gratifying results in Flatbush Congregational Church, Brooklyn, and Broadway Tabernacle, New York City.)
3. Canvasser's Demonstration Folder. (An illustrated statement to be carried by canvassers when calling upon people. Designed to answer graphically the question, What is this money for, and what will it do?

In conjunction with this new material the Commission on Missions is encouraging the use of the leaflets published earlier in the year by the committee on Stewardship, presenting in simple form the idea that the work of the churches has a claim upon the Christian which is different from all other claims for benevolence, because through the church peculiarly can he acknowledge his stewardship and make effective his loyal coöperation with the creative spirit of God.

JUST NOISE OR MUSIC—WHICH?

If we revert again to the figure with which we began, this Every Member Canvass machinery is frankly mechanical, just as is the pipe organ mechanism. No sounds can be produced much more excruciating to the human ear than those emitted by the mechanism of the pipe organ when it is improperly handled. By how immeasurable a chasm is this noise separated from the divine music which stills our spirit and lifts our souls to unseen heights when that same mechanism is handled by a master!

The Every Member Canvass material is susceptible of misuse almost as flagrant. It likewise lends itself to the touch of masterful hands, obeying the impulse to translate an inner urge which is in all essentials one with the creative spirit of the Master, who said, "Ye are my witnesses. . . . Ye are my friends. . . . Greater works than these shall ye do"

A SAMPLE CASE

By SECRETARY STRONG

DURING September and October the officers of the Board and the Prudential Committee are facing appropriations to be made to the mission fields for the year 1929, and in preparation, therefore, are studying the estimates sent in from these several fields.

A single item from one section of one mission field presents a new and pressing need which may be taken as in a way typical of a hundred other cases which call for a small increase in appropriation. They differ in kind but are equally appealing.

The Madura Mission is divided into five districts or councils. Each of these councils, covering the pastorates, churches and elementary schools of its area, has presented a statement of the use it could make of a ten per cent increase in the appropriation toward the on-going of its work next year. This ten per cent increase for the five districts amounts to $2,030.

Rev. V. Santiago, chairman of the West Local Council, in presenting his statement as to the uses which could be made of an increase to that district of 1,200 rupees, or $436.33, relates the following instance:—

At ——, a boy of the —— Kallar Community accepted Christ three years ago. He joined one of our Boarding Schools and received education. He went back to his village and did personal work among the Kallar and Pallar boys. He was instrumental in bringing nine of the Kallar and Pallar boys to Jesus Christ and getting them baptized. Their Hindu parents were glad of their conversion and presented them for baptism last year with a thank offering of $35. This year, at the time of the harvest festival, these Hindu parents brought an offering of $30. The Kallars belong to the Criminal Tribes. It is marvelous that they contribute so liberally towards the support of the work and that their faith is getting stronger. *This center is without a worker.* It is very imperative that an evangelist should be located here.

This need touches one of six places which Mr. Santiago presents as urgently calling for evangelistic work in the West Circle, and where evangelists could be most hopefully placed. Each of these worker's annual expense will be about 200 rupees or $70, in addition to what the pastorate can afford to pay.

When these pleading calls for small increases in the Board grants for the carrying on of a growing work are thus individually set forth, not merely in terms of dollars and cents, but in terms of human need and opportunity, these "Estimates from the Fields" become very live and appealing documents. If only the Board's constituency could see them in that light, what a difference it would make!

MISS BUCKLEY LEAVES THE BOARD

WE are obliged to announce the withdrawal of our associate in the editorial work of the Board. Her resignation has been accepted by the Prudential Committee to take effect October 1. This is not a sudden decision on Miss Buckley's part. At the end of thirty years' service in the Congregational House she felt the need of a period of rest and change, but remained for another eighteen months, as she was eager to aid in organizing and putting upon an enduring basis the publicity work of the merged Boards. After her year or more of rest and travel she will doubtless enter again upon some form of congenial service.

With Miss Buckley's going we lose a loyal and efficient colleague; and while we rejoice with her in the renewal of life that is now possible for her, we cannot help measuring the loss to the Board in terms of the service she has given. It will be a long time, if ever, before her place is filled by one of equal experience, publicity sense, journalistic ability, thoroughness in execution and genuine devotion to the cause we serve. Such are rarely discovered or developed.

Miss Buckley has been in the Congregational House longer than any other officer of the Board, barring Dr. Barton. In fact we know of no secretary of any other society in the House who was here when she became an editor of *The Congregationalist* in 1897. Even before that date she did occasional work for that paper, including a column of news called "Progress of the Kingdom." She served for fifteen years under Dr. Dunning, with Messrs. Bridgman, George Morris and Rankin, among other associates.

In 1913 she joined the staff of the Woman's Board of Missions; after Miss Alice Kyle's retirement, in 1924, becoming Editorial Secretary of that Board and Associate Editor of the *Missionary Herald,* with which the women's magazines had been merged. When the foreign boards became one, on January 1, 1927, she took up similar duties as an Associate Secretary of the American Board, in its reorganized Editorial Department, giving especial attention to the development of a new method of disseminating the Board's news from the front through the daily and religious press.

While with *The Congregationalist,* Miss Buckley was Editor of its "Home Department" and had charge of certain features, such as stories, illustrated articles, the column "Closet and Altar" and the poetry. It was she who accepted and printed Katharine Lee Bates' now famous "America the Beautiful." Other hymns, too, which are now important in our hymn books first saw the light in the upper left-hand corner of that "Home Department" in Miss Buckley's day. In time she became Literary Editor, having charge of the book reviews and preparing the big "Book Numbers," then a feature of *The Congregationalist.*

Her first service to the Woman's Board was the editing and publishing of that comprehensive survey of W. B. M. activities called *World-Wide Work,* one of the best booklets of its kind ever issued by any Board. Her greatest contribution, however, lay along the line of what was called "pledged work." Taking over this plan of financing the Board's budget she enlarged its scope till practically the whole sum was underwritten by the Branches or by individual friends. By the time the W. B. M. was merged with the A. B. C. F. M. Miss Buckley had worked out and put in operation a "project system," including a news service whereby Branches were kept in close touch with missionaries and institutions to which their money went—no small feat as one recalls the rapidly widening scope of the W. B. M. in those days.

In the reorganized American Board Miss Buckley has been connected with the editorial department, which lays emphasis upon informational rather than promotional literature. She has had a constructive influence upon the *Missionary Herald,* as well as upon the Board's other publications. She has stood for certain principles in the securing and spreading of news which will long abide as guiding stars with those of us in the department who continue the work. She will be greatly missed—and not least by those women in the churches with whom she has been in intimate contact and to whom she has supplied so much of the fuel for their missionary fires.

THE KOBE COLLEGE APPEAL

WHEN a school, founded and cherished by the American Board, attains maturity and seeks coöperation in that which will establish it upon a firm basis as a Christian university, there is cause for profound thanksgiving.

Kobe College was established in 1875 as a Home School for Girls, and received for its support that year $350 from America. Today it holds a government charter of highest grade, and more than 50 per cent of its annual budget is met upon the field.

Enjoying the respect of all classes, recognized as a factor of importance in the development of the international spirit, Kobe seeks further coöperation, that it may enter upon its broader work.

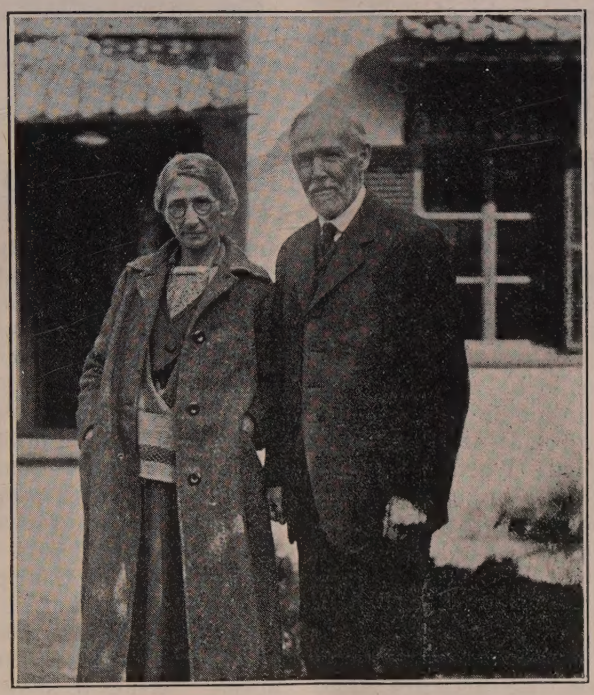
The significance of the appeal made upon the back cover of this issue of *The Missionary Herald* lies in the fact that the Japanese women themselves have done and are doing the impossible in support of their institution: one thousand times the first annual budget is now being raised by them as permanent endowment.

To meet this endeavor with cordial response for buildings from America should not be difficult; and friends of the American Board, friends of education, friends of the international spirit, will do well to consider this appeal. Please note that the time is short if the Harkness conditional pledge of $100,000 is to be claimed by January 1, 1929.

KYOTO'S LOSS CLAREMONT'S GAIN

ON October first Dr. and Mrs. Dwight Whitney Learned take final leave of Japan to make their home in Pilgrim Place, Claremont, Cal. Fifty-three years ago they left New London, Conn., to help Neesima establish Doshisha, and all through the years they have been identified with that institution and with the Christian community of Kyoto and of Central Japan.

Just what their feelings are as they say good-by only those veterans can fully understand who have gone through the painful experience themselves. Dr. Learned gives a retrospect of his experience in our August number, but says nothing of the wrench it was to say "No" to those in Doshisha who besought him to stay with them to the end of life. Mrs. Learned writes: "Pulling up roots that are down deep isn't especially easy, as you know. Others have done it and so can we." Just as his Japanese Doshisha colleagues sought to hold the only survivor of the Big Three who founded the university, so the women of the city, Christian and non-Christian, who have been so greatly blessed by Mrs. Learned's kindergarten, by the hospitality of her home, and by her cheering community work, also made known their desire she should stay with them forever. As in the case of other pioneer veterans who have recently had to retire from active service upon the field, both Dr. and Mrs. Learned can count a thousand and one chains of golden sentiment binding them to Japan as long as they live.



DR. AND MRS. LEARNED

Dr. Learned has been one of the outstanding scholars and teachers among American missionaries. He would have made his mark among university men had he remained in America. His has been, and still is at eighty years of age, a remarkably acquisitive and accurate mind. His memory has always functioned perfectly, and his reasoning powers have been exceptional, as his missionary colleagues can testify.

Dr. Learned's invaluable contribution to the progress of science in Japan was particularly along the line of the furtherance of economic science early in the Meiji period. His lectures in Doshisha on political economy commenced in 1879 and were published in book form with the Japanese title "Keizai Shimron" (A New Study of Economics). This was revised under the title "Keizai Genron" (The Principles of Economic Science). Professor Ashida of Doshisha says that T. Amano's book published under the same title in 1886 was considered "to be in originality and novelty far surpassed by Dr. Learned's work," and that the latter "occupies, to say the least, a foremost position in the early period of New Japan; that in his criticisms of socialism, communism, and anarchism, each in relation to political economy . . . Dr. Learned is in Japan a pioneer of the new social science."

In Doshisha Dr. Learned taught with unusual precision quite a variety of subjects: mathematics, physics, physical training, international law, political economy, New Testament exegesis, Greek, Latin, Biblical theology, history of the Christian Church, history of dogma—and what *not?* His contribution to New Testament study and historical theology is well known. His thirteen volumes on the New Testament are said by the Japanese to be "unique and complete"; also his one volume on church history. He was one of the revisers in 1911–13 of the translation of the New Testament into Japanese. His literary work was not ended until this last spring, when he finished the rewriting of his New Testament commentaries made necessary by the destruction

DR. LEARNED AND A CLASS IN BIBLICAL THEOLOGY, KYOTO, JAPAN

of the old plates in the big earthquake of 1923.

Rev. Akira Ebisawa, General Secretary of the National Christian Council of Japan, takes occasion upon the retirement of this scholar-teacher to say: "Since Dr. Learned came to these shores over fifty years ago many specialists and professors in every branch of study have appeared in our educational institutions. But let us be both frank and honest, and confess that we are destitute of real leaders, armored with faith, ability and character. Japan has been indeed fortunate in having many able and sincere Americans as her friends since passing through the national crisis of the Restoration. . . . But when we consider the splendid work done by Neesima, who laid the foundation of a great educational institution, we cannot overlook the fact that upon the left and right hand of this great character stood Davis, the 'soldier-missionary,' and Learned, the 'saintly scholar,' arm in arm, or rather, heart to heart, coöperating, 'one in hope and doctrine and one in charity.' "

But who talks "retirement"? Once a missionary, always a missionary! Close by the fountain of perennial youth in Southern California both the scholar and his noble wife will continue, as opportunity offers, to make their contributions toward the uplift of Japan and the strengthening and sweetening of the community in which they live.

KEEPING THE HOME FIRES BURNING

WHEN Rev. Edward T. Perry arrived home in July on a hurried visit to America, he was asked by some one why he cared to remain in Turkey. After careful thought he gave this as his answer:—

"Of course, as missionaries, Mrs. Perry and I are deeply interested in those movements in Turkey which affect the spiritual life of the people—all that make for goodness, beauty and truth. We are not particularly interested in the official religious labels which people wear, but are more concerned about the relation of the people to God; about the kind of life they live, rather than about trying to get the Turks to forsake their traditional religion and join our organization.

"As a result of our own experience and that of many friends, we are convinced that there are values in acquaintance with Jesus Christ which make for the building up and strengthening of individual and national life, and so we want to share anything from our own experience which may be of help to people who need it. We have no desire at all to force our views on any one or to offer any inducements for their acceptance, but simply to bear witness to our own experiences. We have a great deal of respect for the national integrity of the Turkish people, but of course have no relation with politics. We are eager after this short vacation to return to the many fine friends whom we have in Turkey."

We hardly ever talk with one just home from Turkey without experiencing the force of his faith in the program of that nation, his hopes for a larger and better opportunity for all uplifting agencies there, his patience under discouraging regulations, his unwearying perseverance in well-doing, born of a conviction that God wants him there—and us, too—during these formative days. Such Christlike devotion puts us to shame for our doubts and fears, our lack of vision, patience and loyalty. We see this disciple limiting himself, repressing himself, sacrificing much that is dear to him—all for the love he bears the Turkish people and for the development of such a sense of God's love and a knowledge of His truth as will give that people the best foundations possible for their personal and national growth. An enthusiasm in us is born of this love of his.

If any one ever has presumed upon a criticism of his American brother in Turkey as a "compromiser," "afraid to show his colors" and to "stand up for Jesus," he should be careful to know his man before he speaks. He would learn how difficult it is, for one thing, to live down in Turkey that odium connected with the word "Christian" which is due to such age-long attitudes and actions toward the Turk on the part of professed "Christian" peoples as have been so far removed from the ethics and spirit of Jesus as hell is from heaven.

To know the Turkey missionary is to be inspired to live more the Christlike life, and not to lay so much stress upon dogmatic utterance, to reveal the real heart of God to those who have had little, if any, chance of knowing Him through what they have seen. This is preëminently a matter of spirit, expressed in friendly, helpful approach, and in such

daily living as shall create a longing for the same rich personal experiences.

All this demands a devotional life about which we amid the easier conditions here know all too little. How much more, therefore, can we greatly admire this ability in our missionary in Turkey to keep up his spiritual life there. Little wonder that he kindles afresh our missionary fires at home.

PLAYING THE GAME AT ADANA

By LILLIAN C. BRAUER

ANY ONE passing the Boys' Playground in Adana in the afternoon will see hundreds of boys waiting their turns at the nine swings, the six traveling rings, the two trapezes; others will be seen broad jumping, high jumping, pole vaulting,

Winner of First Prize in the Kite Tournament

performing on the buck, chest, and Swedish horizontal bars, or sliding down the slide. Some will be playing basket-ball, some volley-ball or baseball.

And outside of the wire enclosure will be hosts of fathers and mothers, uncles and aunts, from city and country, watching the boys and seeming to enjoy themselves almost as much as the youngsters. Some of the business men have asked if they may not come sometimes to swing and to play and to exercise on the various kinds of equipment; they never had such pleasures or opportunities in their childhood days.

Then, in the little Field House recently completed, many boys will be seen playing checkers and ring toss on the large, square porch; others reading the story books or other wholesome Turkish books and children's magazines, or looking at pictures. Still others will be listening to phonograph music or working puzzles, while on the ground floor bean-bag games and shower baths take precedence over all.

Besides the everyday activities there have been three track meets, match volley-ball, basket-ball, and baseball games, a kite tournament, a checker tournament and a gymnastic exhibition. Under the helpful direction of Mr. Penningroth the boys have learned something of clean, fair play, of the way to be "good sports" and to "play the game." They will miss him very much next year.

When a boy is enrolled at the Playground a numbered button is given him to wear when he comes there; he is told that as long as he is clean when he comes, uses clean language, treats every boy as a brother would, shows a spirit of helpful coöperation and courtesy, he can play at the Playground; but if he uses bad language, smokes, fights, lies, or is disobedient or discourteous, his button will be taken from him and he will be deprived of his privileges for a certain length of time according to his offence. It is gratifying to see how many boys are interested in keeping the atmosphere of the place clean and wholesome; plans are on foot to have more coöperation among the boys, perhaps by organizing a Boys' Council to act on different questions of discipline and other problems.

In a little over two months after the numbered button system of enrollment was put into use more than two thousand boys and young men became regular attendants; two-thirds of these were schoolboys; one-fourth were working boys from every conceivable trade, and of these five hundred a half have never had any schooling; the problem of making school curricula more attractive and more vital to the needs of the people seems universal.

The fact that several Turkish newspapers and magazines, both local and national, have published

Young Turkey Up in the Air
The high jump at the Adana Playground

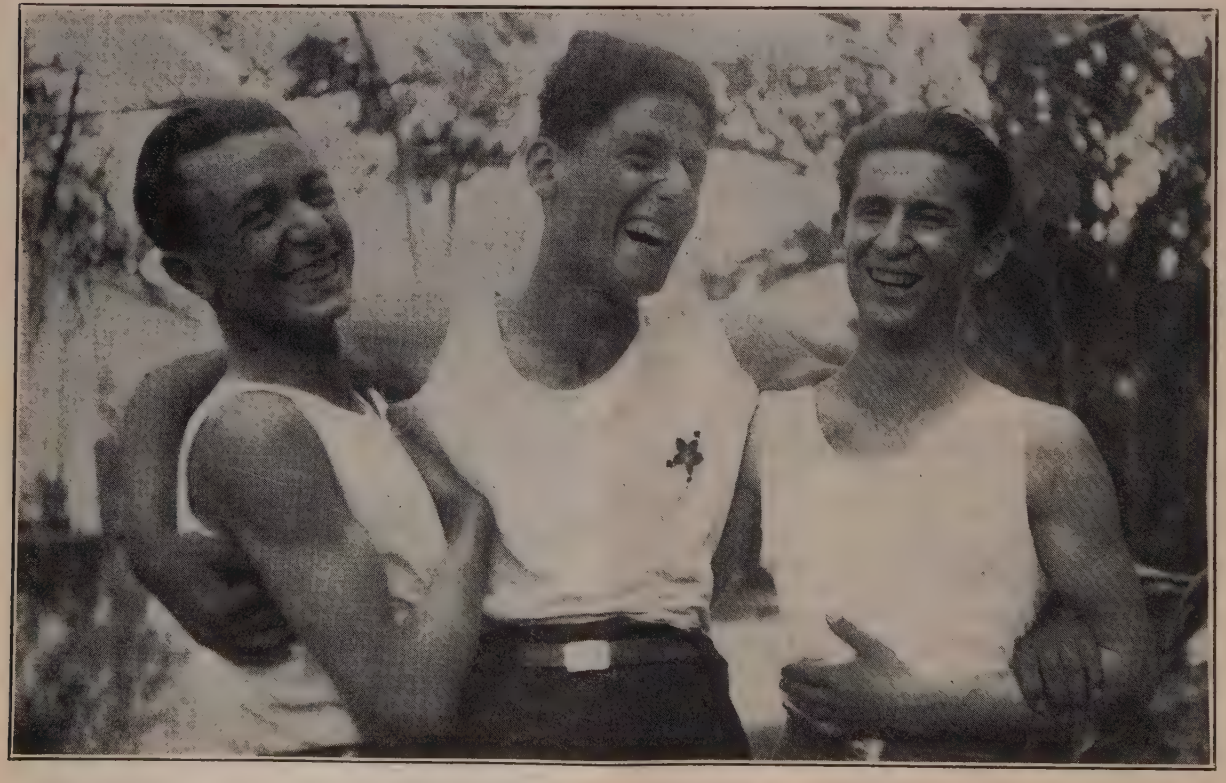
ON THE TRAPEZES AND FLYING-RINGS, ADANA PLAYGROUND

articles about our playground work here in Adana, heartily approving of it and voicing their appreciation of our efforts, makes one realize that the people of the land are awaking to the needs of the rising generation. Wherever we go, whether to homes or shops, there is always a cordial welcome, an appreciation of what is being done for the boys and girls of Adana.

The site of this new Playground was turned over to us by the City Council a little over a year ago; the Mayor and Street Commissioner sent hundreds of cartloads of sand to fill in low places and to surface the ground; the father of three of our boys took over the job of leveling the ground and supervising the laborers. The iron fittings were ordered from the engineering department of Robert College; we have made a point of having all of the equipment made right here in Turkey so that people can duplicate it and start other playgrounds in much needed places. The funds for horizontal bars and benches with balance boards came from a group of friends in St. Paul, Minn.; for the slide, from the primary department of a Sunday school in Chicago; a sanitary drinking fountain was given by friends at Knox College, Galesburg, Ill.

Since the opening of this Boys' Playground last fall the small one near the Mission House has been attended every day by the girls and small children who had previously been able to use it only twice a week. A quarter of those regularly attending were children seven years of age or less; twice a week Mrs. Penningroth helped these little ones to express themselves through different types of creative handiwork, rhythmic games and the like. It is almost necessary to have one person in charge of these children all the time, so we hope that some one will be coming out soon to continue this important work.

We hope soon to be better able to meet the needs of the people here by adding Boy Scout work; by introducing Health Work, preventive rather than remedial; by maintaining summer camps, greatly needed in this semi-tropical climate; then by branching out into industrial social service in connection with the many cotton factories here in Adana. The



ARE WE DOWNHEARTED?

Young Turks of the Adana Playground

people are not only willing to coöperate, but *do* cooperate; what is lacking is adequate personnel to meet these numerous needs. The future of the rising generation in Adana holds bright prospects, dependent on the development of the spirit of helpfulness and of consideration of the rights of others which we are trying to instill into the lives of those who come under our influence.

THE MINISTRY OF THE PRINTED WORD

IN A READING ROOM

By FRED FIELD GOODSELL

THE Reading Room on Divan Yolu, Constantinople, is developing into a real institution. It is practically the only people's reading room in the city except as the many cafés are so used. In these latter, however, newspapers only are available, and conditions are far from favorable for quiet reading and study. Our Turkish director reports increasing daily attendance, now over five hundred, and a frequently voiced demand for a department for women and girls.

In addition to a generous quota of important Turkish dailies, weeklies and monthlies, a number of English and American periodicals are available. The feature which is coming to be most prized is the selected library which is being assembled; it has now 708 volumes, fifty-seven of which are in English or European languages; the rest are Turkish books of philosophy, history, natural sciences, law, literature, education, medicine, fiction and travel. It has not seemed feasible to allow books to be taken away from the building, but a comfortable, quiet place is provided for prolonged reading at the Reading Room.

The best literature available is thus put at the disposal of many who would not otherwise have access to it. Expressions of appreciation for the great service rendered in this way are often heard. Students, teachers, government officials, laborers, merchants, men from all walks and conditions of life are frequenters of the Reading Room. It is an institution of demonstrated value as a center of adult education, and the need in Turkey today for that sort of thing is very great.

The Reading Room is a place where friendly intercourse under wholesome conditions is possible. The director and his assistant create an atmosphere of friendliness and welcome to all. Barriers of all sorts are being broken down and germinal ideas of liberty, democracy, the spirit of service are being planted in the minds of young and old.

The missionary in charge is enabled to come into personal contact with many individuals. He does not conceive of his task as propaganda for Christianity or for Western civilization in the narrower sense, but as an opportunity to stimulate thinking and living along lines which will inevitably lead to character building in home and society. New foundations of moral and religious life must be laid in Turkey as the country swings away from its old moorings and seeks the secret of national strength.

THROUGH THE OUTPUT OF THE PRESS

By J. KINGSLEY BIRGE

AT Constantinople we have been publishing each month during 1928 a booklet in a series on American Education and have sent copies to over a hundred officials in the Government Educational Service throughout the country; the great number of grateful and expectant replies received has made us feel that this series has been unusually effective in carrying an interpretation both of modern methods and educational ideals.

In order to make the Turkish of our translations as perfect as possible, we not only have in general only Turkish translators, but have had their work corrected by a Turkish writer of accepted standing. The writer who has done most of this correction is Ahmed Jevad Bey, under whose editorial direction has been commenced a series called the Genjlik Library. The first of this series, already printed, is a Turkish adaptation of Basil Mathew's "Spirit of the Game." It contains an introduction by Selim Sirri Bey, Director of Physical Education in the Department of Education, and contains also a historical treatment of sport in Turkey by a Turkish writer. The book bears the imprint of the Hilmi Library, which has in charge its distribution on a forty per cent commission basis. It is prepared with every effort to make its character as indigenous as possible. It is really a case where by our financial help and our counsel we have made possible a volume prepared by Turks and presented by Turks to the Turkish public. Other volumes in this series now being prepared are translations of Kipling's "Captains Courageous," Jean Webster's "Dear Enemy," Victor Hugo's "Les Miserables," and a Book of Games for use in school playground and home; this last has been in preparation for some months by a special committee. We also have in preparation a book of poems collected from Turkish literature, using as a model David Porter's "Poems of Action."

Since early 1928 we have been giving financial assistance and counsel to a small children's magazine which had been previously published for some months by Sadri Bey, a professor in the School of Education in the Turkish University, but which had been stopped for lack of funds. Our assistance has made possible a paper selling for five piasters to the number of about 3,500 copies a week, and largely to children in the Turkish schools. It is wholesome and stimulating along the lines of moral achievement.

A study of ways and means of bringing out the long-contemplated *Young People's Magazine* has resulted in the forming of a company of five stockholders: Ibrahim Hilmi, one of the leading publishers in Constantinople; Ahmed Jevad Bey, for many years interested in popular publications; Dr. Goodsell, Dr. MacCallum and the writer. The gift of $1,000 from friends in Bristol, Conn., and other gifts are to be in the nature of loans. It is hoped that the magazine will eventually be self-supporting. It is planned to be eighty pages in length and of a quality comparable in size, paper, illustrations to the *St. Nicholas Magazine*. The first number is scheduled for the 20th of September. Ahmed Jevad Bey is to be Editor-in-Chief. It will carry articles and stories of general interest, with departments for women, for children, for teachers and for business men; in other words, *Mouhit* is to be a family magazine.

It will be seen that the policy of the Publication Department is in the direction of a coöperative enterprise with Turks, making it possible for them to do for their people the literary work which is needed, that which will make a wide appeal and will be influential in building a better social order.

MRS. OCHIMI KUBUSHIRO OF TOKYO

By MARTHA CLARK PEDLEY

THE woman delegate sent by the National *Kyofukai* (W. C. T. U.) of Japan to the Jerusalem Conference is devoting her life to the war against Legalized Vice. She first became interested in the problem in Oakland, Cal., where her father was pastor of the Japanese Church. Dr. Charles R. Brown, pastor of Oakland Congregational Church, asked her to go with him to call upon some Japanese women. They found these women living in very strange quarters, learned that they made their living by vicious practices, but were assured that they had entered into this kind of life voluntarily and had no wish to change. That being the case, nothing could be done to obtain their release, as the law then stood.

MRS. KUBUSHIRO

"I had always been brought up to believe," says Mrs. Kubushiro, "that Japanese women were pure and chaste in their lives, that only so could they be real true Japanese women. These women were entirely outside my knowledge and experience. There seemed nothing I could do, but I could not forget it. Gradually, as time went on, I learned more, and when I came back to Japan to live and learned that of all the great nations of the world Japan was the only one that had a long established system of *Legalized Vice*, holding tens of thousands of girls in slavery, I was ashamed, and I knew that something must be done to break up this system."

After graduating from the Congregational Theological Seminary and helping in home, church and community as a pastor's daughter can, she married a young man who was preparing for the ministry. Soon after their return to Japan he was asked to go to one of the rather difficult country places, and before long developed tuberculosis. She took him and their two children to Tokyo, where she might find work that would help to keep the family together, and could care for her husband better than she could in the country. Later he died.

The first president of the Japan National Temperance Union, Madame Yajima, was Mrs. Kubushiro's aunt. She held that position nearly forty years, retiring at the age of eighty-nine, after her return from the Washington Peace Conference. It was not surprising, therefore, that Mrs. Kubushiro entered into W. C. T. U. work.

Under her leadership the W. C. T. U. and the Men's Purity League joined hands two years ago and set out on an educational and publicity campaign. This new Purity League determined to raise $30,000 in three years to carry on its work—she had secured pledges for the larger part of this before starting for the Jerusalem Conference—and set as its goal the abolition of Legalized Vice by 1931. As a result of its publicity work the newspapers are publishing articles pro and con as they could not have done even ten years ago.

At the first convention of this League, attended by a hundred and fifty delegates, a hundred of them men, fifty pastors of churches, Mrs. Kubushiro was the leading figure. She presided at an evening dinner, where splendid speeches were made by representative men, one of them a well-known Buddhist writer and philanthropist, for even the Buddhists have joined the League.

Mrs. Kubushiro speaks with equal power in Japanese and English. She has her facts and arguments so in hand that none can gainsay her. She is a dynamo of energy. With a courage which is ready to face danger of assault—she has often been at-

tacked by keepers of brothels—she has also a faith which makes her ready to attempt what others believe impossible. Men high in office cannot escape this "voice of one crying in the wilderness," calling for the cleansing of political and family life, for the "opening of the prison to them that are bound."

THE DAILY ROUND, THE COMMON TASK —IN MICRONESIA

By REV. CARL HEINE

I AM living on one of the numerous islets fringing the coral reef that forms the island of Jaluit and encloses a lagoon of water about twenty-five miles by fifteen in area. On this islet the central church is located. Once a month the committee men and a number of delegates from the other churches assemble here. Reports are received from various churches, preachers are selected for the ensuing Sundays, and other church work transacted. After the meeting instruction is given to preachers and Christian Endeavor leaders; the Communion Service is observed at the beginning of each quarter, and is usually attended by the majority of church members from all parts of the lagoon. As practically all traveling is done by water, the state of the weather has a considerable effect upon the attendance.

Carl R. Heine

It is part of my duty to visit the various districts from time to time. For this purpose I have a native sailing canoe which, with a fair wind, can skim along at about five miles an hour. Recently I obtained a small outboard motor of two and a half horse power, and by its aid can travel in a straight line at a speed of about three and a half knots when the winds are light and baffling. On account of such winds I have lost many days annually in the past, and I have no time to lose; the night is coming when no man can work, and much remains to be done.

In the encircling coral reef, which averages five hundred yards in width, are five deep gaps or passages by which large vessels may enter the lagoon. The average height of the dry land around the lagoon is three or four feet; most of it is densely covered with cocoanut palms, breadfruit and pan-

Standing, the King of Kusaie (in center, dressed in white) and nine other delegates to the Christian Conference held in Jaluit. Sitting, Kusaiens who came to help the king and his other men put up a native house for us. They made the house on Kusaie, paid the freight for it on the steamer and erected the house. This was all a gift to the mission. (Photo by Miss Jessie R. Hoppin.)

danus trees. There are no villages in this group with the exception of the seat of government on the islet of Jebwar. Most families prefer to live on their own land, not crowded together in villages. However, on the more productive islets the plots of land are smaller and the population denser; we may term them centers of population. There are eight such around this lagoon; in each there is a church where there are regular Sunday services, Sunday schools, Christian Endeavor meetings, midweek prayer meetings.

Our schools are on nearly every island of the group. Nearly a hundred children attend the school under my charge on the islet where I reside. As most of them come from a distance, they are necessarily boarders. I have two native assistants who attend to most of the teaching. Not being required in the school all the morning, I have time for the preparation of Sunday school helps and other material calculated to be of service to teachers and others, and with the aid of a rotary duplicator I am able to turn out a sufficient quantity of fair work for the purpose.

THE FUTURE OF THE MICRONESIANS

By GEORGE C. LOCKWOOD

"THEY do not need much of an education! They have no future!" This remark has been made to me in America and in Japan.

It may not be a fair comparison, but at least in some respects we may get an idea of Micronesia today by remembering the early days in America. Some of the pioneers got along without much schooling. Life was very simple.

But it was well that provision was made for schools! As the country developed the needs of the people became greater. Wants created industry and industry created wants. Business, industry, social life, religion, demanded a higher education. Educational institutions had to keep pace with the demand of the times.

Now, on a much smaller scale, this same evolution is taking place in Micronesia. The natural resources of the country are much more limited, therefore development will be much slower. But already many people are wanting better houses, better food, better social conditions, a better education. The increased demand calls for trained carpenters, boat builders, better trained business men, radio experts; sailors who know something of machinery as well as of sails; inventors who can find ways of putting modern conveniences into the hands of a people with small capital; trained pilots who can make the scattered islands more compact by the use of hydroplanes. Ambitious youths will leave the simple agricultural pursuits to enter into these more complex occupations.

There must be schools with a growing and expanding curriculum to meet the demands that are fast coming to these island people. They must have trained leaders. The simple religion of the people

Jessie R. Hoppin

MARSHALL ISLAND SCHOOLGIRLS

must take on new knowledge to prepare it to cope with and conquer for Christian living all these new and changing conditions.

If sufficient leaders with vision to realize all that civilization offers these island people are to be found and trained, some of the more venturesome and courageous youths must go to Japan, America or other countries for a higher education. They will not go to *seek* Western civilization. They will go to prepare themselves to handle in a Christian way the Western civilization that is fast *forcing* itself upon them through the natural avenues of trade.

We can no longer keep the island people from learning. We *can* help them to get their knowledge from sane and Christian sources. If we believe that religious schools and colleges had anything to do with producing a high moral and religious character in American life during its great development in the past century and a half, we are compelled to believe in the vital place that mission schools will have in safeguarding and developing the moral and religious life of the Micronesian people.

The Micronesian Mission needs more Christian missionaries who will consecrate their lives to the moral and spiritual development of these people in this new day of material progress that is bound to come to them because of the progressive government that has a mandate over them. The Micronesian Mission also needs a large endowment for higher education in the Islands and for the sending of promising students to Japan and America for training in Seminary, Normal School and University. This is a splendid opportunity for investment in those higher spiritual values that are to be found only in the souls of men, an opportunity to lay up treasure "where neither moth nor rust doth consume, and where thieves do not break through nor steal."

THE AMERICAN ACADEMY FOR GIRLS AT SCUTARI

HIGH on a hill overlooking the Bosphorus, the American Academy for Girls looks across caïque-dotted blue waves at the bubble-domed mosques, the scores of airy minarets, the somber cypresses, gay red roofs and pastel walls of the most beautiful city in the world. Robert College is not visible from its eyry, but Constantinople College, to whose former site, with its substantial stone buildings and beautiful grounds the academy has fallen heir, can just be glimpsed far up the strait.

For only seven years of its fifty-four has the academy occupied this home; for even less time has it borne its present name. Its vicissitudes during the last two wars have been many; but its wanderings have ceased; it has come to rest amid its gardens and embowering trees and is putting its whole energy into the building up of character and intellect in the young womanhood of Turkey. A visitor last year wrote that he was "more and more impressed every day with the intellectual and spiritual qualities of leadership in the rare head of the school, qualities also possessed in an unusual degree by her faculty of teachers. I was struck with the many testimonies which I heard to the fine character and thorough training for the highest kind of living which characterize the graduates."

In 1874 Miss Laura Farnham opened at Bardezag a boarding school for girls which was successful and well attended from the start. Eleven years later the members of the Evangelical Church in Adabazar asked to have it transferred to their city. They offered a building, made themselves responsible for the running expenses and salaries of Armenian teachers, and stood behind the institution in every possible way for nearly twenty years. Then came the Great War. Closed for awhile, it functioned later as a school for orphans. In 1920, when Circassians took control of the city, the hundred girls were removed to Ismid and a new term began with an enrollment of four hundred. When the Greeks evacuated Ismid a year later the school was again re-

AT THE GATE TO THE SCUTARI SCHOOL

Photos by H. H. Kreider

"The Fish and the Net" *"Playing Statue"* *"Squirrel in the Tree"*

SCUTARI GIRLS IN ORGANIZED PLAY

moved, this time to its present site, in a suburb of Constantinople.

Miss Mary Ella Kinney, connected with the school since 1900, has been its principal for many years; Isabelle Harley, formerly of Harpoot, Eastern Turkey, has built up a Kindergarten Training Department; Katharine Fletcher is approaching the end of her five-year term as teacher; Elsie Odell, having completed a year of language study, is joining the faculty this year; and Alice Lindsley sailed in August to become a member of the staff for three years. The American staff has to be large because other teachers of character and training are very hard to secure.

The pupils were of seven nationalities this year; the Armenians numbered 157, the Turks 98, and Persians, Albanians, Russians, Greeks and Jews brought the registration up to 277. With the increase in number of the Moslem pupils have come many new problems, particularly in the matter of discipline and general morale. Reaction from the Brousa trouble was felt keenly for a time, the girls showing a tendency to demoralization which gave their American teachers many anxious hours.

On the other hand, the attitude of the Department of Instruction, notably during the latter part of the year, has been distinctly friendly. Said Bey has shown a comprehension of the aims of the school and a willingness to coöperate which is most encouraging. "We believe," says Miss Kinney, "we can go forward with real expectation of giving the youth of this land a vision of service, loyalty and love which will prepare them for true citizenship in the Kingdom of God."

"Pushball" *"Shuttle Relay"* *"Skin the Snake"*

GAMES AND SCUTARI GIRLS

ANTIQUITIES ON OUR FARM

By LEE VROOMAN

The Dean of International College at Smyrna, Turkey, finds that he—and we —are fallen heir to a glorious past. The "ghosts of the departed" appear on every hand. A sobering, yet inspiring fact. That land shows rich productive powers when rightly handled.

"HAVE we any antiquities on our farm?" Why yes, we certainly have, plenty of them, from aqueducts to mosaics. We have some up-to-date things, too. Taste this butter from our Holstein cows.

However, things with historic interest—yes, let us begin with this stream. It is our western boundary, and they say it is the ancient Meles, though honesty compels me to admit we cannot be absolutely sure that it is the Meles. However, it is marked so on the British admiralty charts. In any case, Homer lived here in Smyrna several years ago and composed the "Iliad" and "Odyssey" in caves by the banks of the Meles. Look at that cave there, beyond the mulberry tree. No, Homer did not carve his initials in it, but the chance that he sat there and worked on his epics is very strong. He must surely have wandered across the farm many times. We call that Homer's cave; I don't believe he minds.

Of course, the two aqueducts are the most conspicuous things we have. This nearer one was built about the time of Christ and is Roman. Note the incrustation of lime caused by leaking water. The strength of the structure you perceive at once, with its buttresses and its arches above arches. This aqueduct has survived several earthquakes, one of which broke loose the first buttress. Fine pieces of work, aren't they?

The second is probably about a thousand years old—rather modern for this part of the world. Water pipes were in common use when it was built —you can make them out on top—whereas the first aqueduct has the open cement ditchway. It is interesting to know that the older system, the Roman, still produces water, but that the newer one has been dry for a long time. Up to last year water flowed across this conduit, but now it is carried to the city of Smyrna by another route.

Gaze across to those mountains on the horizon. They are known as the mountains of the Nymphs. On our Boy Scout hikes in that range we have found many sources of these water supplies; every valley is tapped. They took their water problems seriously, those Romans. See that water tunnel there. It is large enough to crawl through, and below the field of silage corn there is still another one—water roads the natives call them. The whole area around the college has many water ways, ancient and modern, all leading to Smyrna.

But let us look at something really old. What did you say, a grave? Well, I thought it was myself, but it's not. Note the position of this jutting rock. If these pines in front were cut, this crag would command the whole Meles valley. It is a place of worship and is at least four thousand years old. Votive offerings of fruits and vegetables to the nature gods were placed here by the old Anatolians. There are several similar places in this region, all carved out of the solid rock and resembling open tombs. North of Smyrna harbor is the acropolis of the old city, the original settlement of King Tantalus. There, on a high rock, is a similar place cut out, while others are found near Phocia. Without doubt this was an open center of worship, probably before the days of temples. For that matter, with these pines and fig trees, it is not a bad place for meditation and prayer today.

Though we have found no graves on the farm, on Dr. Reed's vineyard, just across the street, several very old graves were uncovered, and a number of ancient coins found. Doubtless the vineyard is an old cemetery and careful excavating there would bring much to view. In fact our whole campus and college farm must be rich in relics if we had the resources to dig for them and bring them to light.

But let us turn to something more recent than four thousand-year-old Anatolians. In the Roman period this was a wealthy suburb and these pillars were from private homes. Here, just this side of the hen houses with the White Leghorns and White Wyandottes. We cleaned the columns up a bit and set them on concrete bases. It was in a villa like this, on the farm or nearby, that Polycarp, the first bishop of Smyrna, hid in his old age. That without

Ancient Roman Aqueduct Over the Meles

It abuts on the college farm, International College, Smyrna

doubt is a pedestal for a statue. Possibly some day we will dig up the statue itself, but so far we have not found it. Polycarp stayed here some days but finally went to the city and was taken up on Mount Pagus to the stadium. There the Roman governor tried to get the old man to go through a formula of renouncing Christ, so he could save him. Whereupon Polycarp, who had learned from John, the Beloved Disciple, in his youth, gave his famous answer: "Eighty and six years have I served him and he has done me no wrong. How, then, can I speak evil of my king who saved me?" All this took place on Mount Pagus, rising behind the Meles to the north and capped by the castle, first built by Alexander the Great. It is in plain view from here. The result? Polycarp was burned.

Yes, it is a pretty column. Come now and see our mosaic from another estate. This we found a few years ago when digging for a foundation wall. It comes from the same period—was the floor or porch of some Roman suburban home. Slow, painstaking work getting all those different colored stones into the proper pattern. You're right, we should build a little villa of Roman architecture over this. Good idea. At present we pile straw from our threshing machine here. The straw protects the mosaic, and the Holsteins need the straw; and Turkey needs the Holsteins.

The next time you are here plan to stay longer and see the Hittite, Greek, Roman, and Turkish ruins in the surrounding country. They are well worth while.

MING CHU

By R. B. WHITAKER, Lintsing, China

WE have a little girl in our home whose name is Ming Chu. She was found at the gate of our Mission Compound on a cold December day in 1922 when only a few hours old. Wrapped in some old clothes, she was almost frozen to death, and the doctors and nurses had a hard time saving her little life. Then when she was saved, no one wanted her, and so we finally took her into our own home. For the first two years she was with us continuously. Then, as we did not want her to grow up in ignorance of Chinese life and customs, we made arrangements to have her live part time in the home of a Christian Chinese family nearby. But although she lived with them for certain periods of the year, she spent much of her time with us, and always, whether living with them or with us, was near enough so that she played constantly with our children and had the run of our house. Now that we are back from furlough, she is with us again, and we are delighted to find that she has not forgotten us during the period of enforced separation, but takes her place again in our home as though she had never been out of it.

Ming Chu, Much Beloved
Left to right: Frances Whitaker, Ming Chu, Mrs. Whitaker

Perhaps the most interesting thing that we have learned in bringing up this Chinese girl with our own boys and girls (we have two boys and three girls of our own) has been how little truth there is in some of the prevalent ideas of the wide difference that supposedly exists between the Oriental and the Occidental in temperament, natural capacity, and in human characteristics. We are convinced that the differences are due almost entirely to environment. Aside from the difference in the color of her skin, and the slant of her eyes, Ming Chu is just like any other one of the children of our group. No one of them is more affectionate or loving than she, neither is any quicker or brighter. She is as fine and as human in every way as the children of our own blood.

The old idea that "East is East and West is West and never the twain shall meet," is simply not true. Differences of environment and opportunity have sometimes made men and women of the East and West seem far apart. But it need not be so. "He is our peace," writes the Apostle Paul, "who hath made both one, and hath broken down the middle wall of partition between us." The missionary is engaged in seeking through the power of the love of Christ to break down "the middle wall of partition." Race prejudice is one of the chief elements in that wall. It is the most irrational of all the prejudices the human race is heir to. Any one who can do anything to destroy it is helping to hasten the day of the coming of the Kingdom of God on earth.

EXTENSION CLASSES IN WEST CENTRAL AFRICA

By MARY W. HURLBUT

FOR several years we have wanted to do some special work for the women and girls in the villages. We felt that if only we could give them a glimpse into the things the girls got in school, they would be more anxious that they should receive an education, and would be more sympathetic when the girls finish their schooling and try to help their own people to advance. Our alumnæ are often confronted with opposition to their attempts to help, with lack of understanding of the ideals they try to live up to.

We have just returned from giving our first extension course in Kalunda, an outstation of Dondi. It was up to the teacher and elder to arouse the interest of the women in their own village and in surrounding outstations. Furthermore the men of the village were to make adobe bricks for building stoves in two houses, one of them for cooking demonstration purposes. One of our workers went out and showed them how to construct these stoves. We had asked the teacher to put up some shelves in the kitchen but he replied he hadn't any boards. We suggested his using sticks and tying them together with bark string. So when we entered the kitchen we found not only a stove, but some nice shelves for supplies and pans.

We started our classes next day. Miss Dibble had charge of the kindergarten and the girls' Bible classes. As she had from eighty to a hundred little tots each day, most of whom didn't know what it meant to go to school, she had her hands more than full, even with the help of the three girls we took with us. How the children did enjoy the songs, games, stories and handwork!

The women and girls assembled in the schoolhouse and we had devotional exercises. John Victor, the teacher, had done very good work with a picked choir, but I was anxious to give the women something especially for them and we worked on one or two numbers I had translated and adapted. It was amazing how well they did in so short a time, and how they enjoyed it.

Then Mrs. Webster took the women for Bible, I took half the girls for calisthenics, and half went to Miss Clark's class in cooking. The next period the girls had Bible with Miss Dibble, half the women had cooking, the others calisthenics, and so on. We had a busy morning.

Because there were about eighty women and an equal number of girls, the classes had to be divided for cooking. Even so, a class of forty or more is too large to handle easily for demonstration purposes. But Miss Clark managed them very well and showed them how to use the stove and how to make many new dishes. She was always careful to use things they had or could obtain without much cost. They baked several things in the oven; I think that this was one of the biggest surprises they had. My! but they enjoyed these classes; how eager they were when it came their turn to cook the food! They especially enjoyed tasting the dishes that had been prepared. One of the elders became interested and arranged for some one to milk his cows. Imagine having cows and not using the milk!

The Bible classes were a great inspiration and help to all who attended. As so few of them can read or write, their spiritual life is apt to get cramped. What a wonderful day it will be when most of the women can read their own Bibles! They seemed intent on making the most of this opportunity.

In the hygiene classes I gave them simple rules for health and the reasons for these rules. Mrs. Tucker came out one day and gave them a talk on community hygiene. Mrs. Dart came out another day and talked to them about the discipline of children. She also helped us out by demonstrating the bathing of babies, using just the things that all of them could have. The tub was a big native basket. This she filled with water and showed the women how to test the temperature. After the baby was washed she showed them how to rub it with palm oil. Then the women were allowed to try their hand. Then the girls had their turn. They were as eager as the women to try it, many of them begging babies from their relatives and waiting their turn.

One moonlight night we played with them. Several nights we played the victrola. They enjoyed the laughing pieces, and laughed so heartily that one could hardly hear the record. What surprised me was their keen enjoyment of a record by Caruso and Madame Schumann-Heink. While it was being played you could have heard a pin drop, and their grunt of approval at the close showed that they had appreciated it.

We inquired about their Sunday afternoon services. They said they divided into groups and went to the surrounding village to hold services, one chosen as leader, the others helping with the singing. They remarked that in the last year the attitude of the people around there toward Christianity had changed decidedly. We noticed that although we were there at the time of the full moon and there were many heathen villages nearby, yet we never heard the drums calling them to their heathen dances. Surely the change must be due to the "Word" which the people of Kalunda have preached Sunday after Sunday in the surrounding villages.

BRIDGEPORT WELCOMES THE BOARD

By REV. HERBERT S. BROWN

WITH high hopes our Congregational churches of Bridgeport are looking forward to the Annual Meeting of the Board, October 16 to 18, to be held in the United Church. Dr. William Horace Day and his aggressive people have erected a beautiful meeting house, adequate in every particular for such an occasion. A noble auditorium, rooms for committee meetings, social gatherings, for registration and information, for display of literature and curios, with Pilgrim Hall for meals, may symbolize the amplitude and the heartiness of the welcome the churches of Bridgeport and vicinity desire to extend.

Scores of homes will be opened to receive missionaries, corporate members and duly elected church representatives. All are offered entertainment according to the usual plan of lodging and breakfast, except those within a twenty-five mile radius, who will doubtless find it possible to return at night and so allow all available accommodations to be given to visitors from a distance.

Before the vacation season set in, the Bridgeport Congregational Union initiated plans for the comfort of all those attending. Dr. Day heads the general committee of arrangements, the other members being Rev. T. F. R. Beale, pastor of the Park Street Church and president of the Union, Rev. John H. Grant of Fairfield and Mr. Stanley H. Bullard, vice-president of the Bullard Machine Tool Co.

Delegates arriving by automobile will find the United Church at the corner of State Street and Park Avenue. Those arriving by train will be met by representatives of the Transportation Committee, of which Mr. George A. Sherwood is chairman, and taken by motor directly to the United Church. In the Parish House will be found the Registration Room, where the Registration Committee, Mrs. Stanley E. Brown, chairman, will be ready with assignment cards. Mrs. G. H. MacDonald and her committee are arranging for Girl Scouts and Boy Scouts to assist delegates in finding places assigned and to serve the needs of our visitors.

Mrs. C. N. Worthen and her capable co-workers on the Catering Committee, with the coöperation of women of the United, the Olivet, the West End, the Park Street, the Stratford and the Greenfield Hill churches, are planning for the lunches and dinners in the Pilgrim Hall. In order to lighten the burden of those preparing the meals, delegates are requested to procure promptly their tickets from Mrs. I. W. Bailey's Committee, to be found in the Registration Room. A local Publicity Committee is working heartily with the Board's staff and counts upon the willing coöperation of the local press.

We want you to come. We look for you. Our doors stand wide open. We pray for a great tide of missionary passion to rise to flood in all our churches.

MISS SANDERSON
of Turkey

Three of the Speakers at the Bridgeport Meeting

DR. CORBIN
of China

MR. CATLIN
of Africa

WHY A THANK OFFERING FOR WEST CENTRAL AFRICA?

By EULA B. LEE, Foreign Secretary

1. Because a great work is being done in the West Central Africa Mission.

For years past there has been no problem of getting people to listen to the Gospel message. The problem is rather that of grounding in the faith the hundreds and even thousands who are eager to enter the church; of helping those whose background is generations of paganism, with all that means of superstition, uncleanness and fear, to apply the teachings of Jesus to their every-day living.

2. Because buildings with mud floors and sagging, leaking roofs do not glorify God or commend our religion.

And that is the kind that at present house nearly

all our schools, and even our missionaries, in the West Central Africa Mission. New dormitories and school buildings are imperative necessities in every one of the four stations, as are also additions to the plants of the two Training Schools at Dondi, in whose maintenance the American Board coöperates with the Mission Board of the United Church of Canada. Here it is that the teachers and preachers for the waiting multitudes and the wives of teachers and preachers are trained. It is a tragedy to refuse training to boys and girls for lack of room when the people so urgently need leaders.

3. Because there isn't even one hospital within the bounds of our West Africa Mission.

Human suffering there is. People endure agonies from which they might be relieved and lives go out which might be saved. The missionaries do what they can in clinics and sometimes a few improvised beds, but they need a hospital. A few days ago I went to see a friend very ill in a Boston hospital. Over and over she said, "I am so thankful to be here, where they know what to do for me." In West Africa most of those who suffer still turn to the witch-doctor, for the simple reason that we have nothing better to offer them.

We have secured a highly trained young doctor and his wife who have heard the call of Africa and are now studying the Portuguese language in Lisbon. They will soon be ready to go on to Angola. What can they do there without a hospital? Shall the glow of their young hearts be chilled and the skill of their trained hands go for naught because we deny them a center for their work and the necessary tools?

We do have boys and girls in our schools who could be trained as doctors and nurses, and if so trained, might relieve the suffering of their people. But without a hospital they cannot be given the needed training.

Near the entrance of the hospital where my friend lies there is a tablet on which are engraved the names of a man and a woman, and underneath are these words: "They gave their fortune for the relief of suffering." For the relief of suffering—suffering in Africa. Ah, surely, there is haste about our Thank Offering for West Central Africa.

4. Because we delight to give birthday presents to those we love.

The West Africa Mission is to have a birthday party in June, 1930; a notable birthday party, for it will be fifty years of age. We wish the new buildings could all be ready for that great occasion. We like our gifts to arrive on "the very day." But building in Africa takes time. The boys and girls in our schools will make the brick and tiles themselves and many thousands will be needed. Timbers will be cut in the forest and set to seasoning just as soon as there is sufficient money in the treasury to justify a beginning.

5. Because the only way we have of saying "Thank you" to our Heavenly Father for his great gifts to us, for the Greatest of all his gifts, is by serving some of his needy children.

"Inasmuch . . . to one of these least . . . to me."

A THANKOFFERING MESSAGE

By LYDIA LORD DAVIS

Chairman of the Thankoffering Committee

"Forth rode the knights of old
With armor gleaming bright,
By noble deeds and actions bold,
To fight for God and right."

SO begins the hymn which Dr. Patton quotes in the new Thankoffering Service which all the churches will be using this autumn.

"Knights of old!" At once to our minds comes the sound of a clarion call, the picture of gates flung open and the armored men bedecked with plumes riding forth on gallant chargers. A high vision, a dauntless courage, a consuming quest, victory assured.

Are those days gone forever? Are we in the year 1928 to have no part in the great pageantry of former days? Ah, the day of great vision and high endeavor is just at the dawning. The gates of opportunity swing wide open. The object of our quest is human hearts and lives, precious to the King, though in far-away Angola.

For fifty years a few people in America have had this vision, and across the mountains and the sea they have gone to the Portuguese territory of Angola in West Central Africa bearing aloft the standard of Christ and the Church; never daunted by storm or heat, unconquered by sickness or death; ever pressing on, healing the sick, putting the witch-doctor to shame, tilling the soil, teaching by day and night, getting the boys and girls into schools, worshiping with melody in their hearts.

And the downtrodden and oppressed of Africa, how they have responded! With clean bodies, reverent hearts, strong wills, they, too, with their banner for Christ and their brothers, have gone on into the regions beyond.

Fifty years! Is it finished? Ah, no! Again the day is but at the dawning. For the first time in the history of Congregationalism we come, nearly a million strong, to pour out our gifts at the harvest season, not meagerly but lavishly. Our aim is one hundred thousand dollars for new buildings in West Africa; our motive, to give praise to the God of all races for his unspeakable gift to us. This gift will grow in its value in proportion as we share it with others far away across the sea, but near by way of the Throne—a nation coming out of darkness into His marvelous light; yes, in proportion as our vision is high, our courage is strong and our quest is consuming.

LETTERS FROM OVERSEAS

Miss Elizabeth Clarke of Sofia Tells of Working Shoulder to Shoulder With Bulgarians

"Closer and more friendly contact with the city kindergartners is one of our achievements this year. Several years ago we got them to join us in a kindergarten association, but felt that we were held at arm's length. I think they understand by this time that our desire is to coöperate, not to boss. The kindergarten magazine, which I passed over to the association when I went on furlough, closed last year with a debt of about seventy dollars. So far this year it has not been published.

"Finally, energetic members of the executive committee suggested that we be responsible for an afternoon play in the national theater, selling the tickets, and therefore pocketing a part of the proceeds. The school inspectors encouraged us to go ahead, said that our magazine must not be given up as it was the only one of its kind in the country, and that the kindergartners might have a half holiday to give them time for the play. The theater was unusually generous in its terms; and the public responded as if they never again would have an opportunity to go to the theater. Standing room was sold at box prices, and the crowd was so great that the committee was warned that the theater was not built for so many. We have paid our debts and have quite a sum in hand to continue our publication.

"The friends of temperance are unusually active in Sofia and the country these days. There is a bill before the National Assembly, introduced by the department of Public Health, stressing the importance of prevention rather than cure. Certain clauses limiting the sale of liquor were immediately thrown out. The different temperance societies are sending protests and appeals to the National Assembly; posters are out; meetings have been held—one, a mass meeting called by the federated temperance societies, filled 'Long Hall' to overflowing with a packed audience to hear three local doctors. The producers of alcoholic drinks called a special congress to meet the situation. A medical friend of theirs appeared in one of the daily papers with an article claiming that alcohol has food values. The champions of temperance have challenged him to a debate sometime before the tenth of this month.

"In all this our W. C. T. U. has taken part. Our president, a fearless little woman who knows what it means to be a drunkard's wife, but who now has reason to rejoice that her husband is an active worker in temperance ranks, presided with dignity at our annual temperance entertainment last week. Miss Baird, whom people are always glad to hear, was speaker of the day.

"Along lines educational, social, temperance, humane, we are increasingly able to work shoulder to shoulder with our friends of the national church and that to me means real progress."

A Spanish Pastor's Thirteen-Year-Old Daughter Writes to Her Teacher

"I have gone on to the second year of the course for the B.A. and I have several studies. I like English very much and I study it hard, but I do not yet know enough to write this letter in English, but the next one I will try to do it.

"Last Tuesday we had a holiday and Don Wayne [Rev. Wayne H. Bowers—Ed.] came to give us a piano concert, beginning by playing 'I Am a Little Tambourine,' and then 'Valencia' and 'Granada,' etc. Afterwards he played some hymns and we sang, so as you can imagine we passed a very pleasant afternoon.

"Now I am going to tell you something about my summer at Santander. In the morning I used to study to see if I could pass on to the Second Year, and in the afternoon I played and went to walk with my parents, brothers and sisters, and grandmother, and when the weather was good, we went to the beach, where we bathed, and at night I recited my lessons to papa or mama; some nights after reciting them, if I had known them well, my sister and I went to walk with papa and mama to hear the music in the harbor. We also went on some excursions with the C. E. Society.

"When the time to come here arrived I was very sorry, on account of leaving my family, but at the same time I was glad, on account of seeing the girls and teachers. When we reached Madrid, Dona Benigna and Dona Justa were waiting for us in the station, and we saw Fleta, the great tenor. When we arrived at school we saw that there were only three girls there, all new. They have put me in the room for five: Juanita, my sister, Sarita, and another, who has not yet come. We arrange it very well and we try to have it very pretty, so always after sweeping we go over the floor with a woollen cloth, and it is just as shiny under the beds as everywhere else. So they have given me the mark of 'Very good' in the room, and Dona Paquita has told us that it is so well done and so very clean that she wishes she had a higher mark than 'Very good' to give us, but unfortunately there is none.

"Last Sunday we went to the church at Beneficencia for the C. E. friendship meeting and I enjoyed it very much. It was very interesting, and they read notes from the societies in Santander, Bilbao, Alicante, Barcelona, Logrono, Pradejon, San Sebastian, Malaga, etc."

Rev. Ralph R. Keithahn Seeks Recreation

"Last week-end, after a strenuous week with the boys at Pasumalai, I started out for the Kallar Nard (the country of the Robber Caste). This is my means of relaxation—not joining the Robbers, but going out over Sunday to help in the village work!!

"Pastor Athistham was with me in the Ford. We had just passed a wayside Hindu shrine. The pastor said to me, 'Did you notice that shrine? Last night I was seated near there waiting for a bus. While waiting I heard a group of men talking over the possibility of putting a new roof upon this small dwelling place of their god. There was a good deal of discussion, when finally a boy standing nearby, a boy who had attended our Christian Boarding School, spoke up and said that he did not see why money needed to be wasted on such a building—that God was a spirit and lived everywhere—that this sort of thing was not especially pleasing to him. Then there was some more discussion in agreement with what the boy had said, and finally they went away. I thought it very important, first of all, that one of our boys, still a Hindu, should speak out with such conviction. In the second place, I was surprised to see the men not only agree with him, but I was surprised that they did not assault him. Five years ago there would have been trouble if such a thing had been said. The leavening process is going on even within Hinduism.'

"That evening I stayed with our Kallar pastor (that is, he is from the Robber Caste). I went out with him to give a magic lantern lecture. A large group of Kallars came to view with interest the pictures of the Life of Jesus. The next morning we went some eight miles to another village where there were Christians. Lena's springs were tested that morning as we went over what the pastor called a third class road. I told him I would hate to travel on a fourth class if that was true! But we did get to our destination safely. There I spoke to the people on cleanliness of body, mind and soul. I spoke to them in a building that had been given to the Christians recently by a Hindu widow. This woman has since been baptized and was at the service. What a fine face she had, and to think that she had been a Kallar!

"In the afternoon we struck off in another direction to another village for a Harvest Festival. After a customary service of giving we found that the people were giving even more than their apportionment. In this pastorate each church has been giving above its allotted sum so far this year. The pastor is very happy about it.

"As I went about with the pastor he told me of his work. He showed me his plans. He has made a complete schedule for the year for the whole pastorate. He has had it printed and sent to all the villages concerned. I found that it was being used. The people knew what was going on in other places. On certain Sundays all the Christian workers would be speaking on the same great fundamental truth. On another Sunday all the Christians would be out testifying of their new life to others. At another time it was arranged for all to come together in a center for inspirational meetings. I found that these meetings had become very popular. The pastor has asked me to be with them this year when they come together. I am planning to take out some of my Pasumalai boys to guide the play of the children during the playtime set aside at those special meetings. Perhaps we can do something also to teach the adults to play.

"But here I found a real live, working church. I found that the energy that had been used in pillage and plunder in former days was now being directed in worth-while channels. Think of these Robbers becoming some of our best Christians! Not long ago they were fighters for selfish purposes. Now, they are becoming warriors for truth and for righteousness. One of the great leaders of England has recently spoken of this work as one of the greatest pieces of social work ever done."

Rev. George W. Shepherd is Hopeful Concerning the Shaowu Mission

"Politically this district has not been so well favored during the past ten years as it is now. Women may travel with freedom and security into almost any part of this once bandit-cursed area. If something like the present government may continue here for a few years our people will get back on their feet and develop a measure of prosperity which years ago departed from us.

"We have had word that Miss Burr will be with us this fall; how we shall welcome her after having reorganized and tried to direct all these various departments of work alone. She is a host in herself; our Chinese are very fond of her, and they are planning a citywide welcome.

"We have made a prolonged visit to Shaowu. It has had a great church work in the past, and there are more Christian families in the city and suburbs than in any other place of my acquaintance—and I have moved around rather freely. Undoubtedly the church has been the one great influence working for progress within the city. Both school and church have combined to create a group of young leaders who are scattered all through the ranks of the armies and the civil offices of the new government. Most of them are at present absent from Shaowu, but many are filling important positions in the city.

"The church has a great future under the right leadership—a very firm spiritual leadership. But until we can develop more of our own men, we must rely on missionaries for that type of guidance. We are looking to the return of Mr. Kellogg and Mr. Storrs to supply that need.

"In reading of wonderful schemes for the education of China's millions, remember that it costs money to run schools, and that the average annual income in this and in thousands of other rural communities is less than $100; my personal opinion is that it is nearer $50 than $100. For years the church will have the responsibility and privilege of conducting all the little red schoolhouses that it has the ability and funds to control."

"En nihâyet bir iki sene içinde bütün türk hey'et-i ictimaiyyesi yeni harfleri öyrenecek-dir. Milletimiz yazısı ile, kafası ile, bütün âlem-i medeniyyetin yaninda oldugu-nu gösterecek-dir."

Gâzi Mustafa Kemal

بكی حرفلر حقنده بوگونكی قونفرانس !

بوگون، بیكلرجه خلقه لاتین حرفلریله یاپدیغمز انقلاب ایضاح ایدیله جكدر

مخالفون ـ هوپارلور تأسیساتنك صوك تجربه‌لری دون موفقیتله یاپیلمشدر

Hariciyye vekili dün geldi

توفیق رشدی بك استاسیوندهسریاورسوخی بكه : «آوروپادن ایی خبرلر كتیریورم» دیدی

خارجیه وكیلی دون سرایه كیدهرك رئیس جمهور حضرتلرینه عرض تعظیمات ایتدی

وه‌نیزه‌یه‌ستلر اكثریت قازاندی !

صوك یونان انتخاباتی وه‌نیزه‌لوسك قاهر برغلبه‌سیله نتیجه‌لندی !

بو نتیجه قرالیت، پانفالوس وقافداریس طرفدارلرینك انهزامیله مساوی در

TURKISH WITH LATIN CHARACTERS

Another Break with the East; Another Link with the West

The whole Turkish people are again atingle with a new reform. In June our system of figures displaced the old Arabic notation. Now Latin characters must replace the clumsy Arabic script. The Ghazi (Conqueror) Mustapha Kemal is quoted in big headlines, printed in the new letters and running all across the front page of the Constantinople daily, "Ikdam," reproduced above, as saying: "Finally, within two or three years, the whole Turkish people will learn the new letters. Our nation will show by its writing and by its brains that it stands on a level with the whole civilized world."

It will naturally take years to effect this national change of letters, and it will be very hard on the older generation. When accomplished, however, it will clear away one of the greatest hindrances to education in Turkey—a most clumsy and difficult script. The old writing usually omits the vowels, making correct pronunciation difficult. Though it has no system of capitals, different forms of the letter are required at the beginning, in the middle and at the end of a word. It therefore requires long arms to be a typesetter and a long pocketbook to pay for the work done!

Note: At the very top on the left the two dates, both used, 1347 after the flight of Mohammed, and 1928 after Christ.

J. T. Riggs of Stamboul, Turkey, Writes Concerning the New Turkish Alphabet

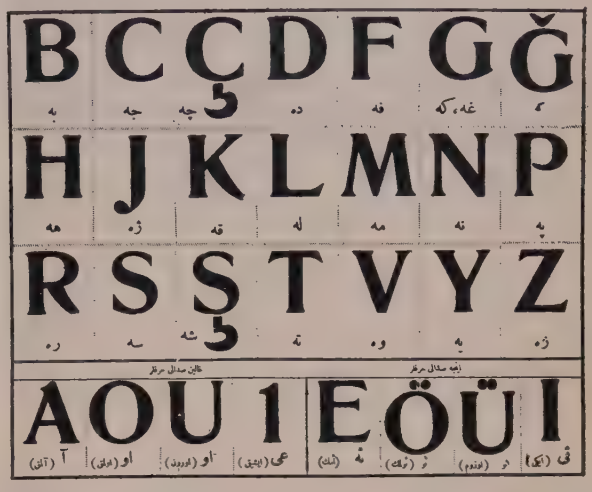
"The alphabet is being adopted quite rapidly, through the personal influence of the Ghazi himself, and the energetic members of the Department of Public Instruction. It is announced that the primary schools of Constantinople will not reopen till the middle of October, to give the teachers a chance to learn the new system, so as to teach it in all the schools. Many Turkish daily papers have begun printing sample paragraphs in the Latin characters, so as to familiarize their readers with the Latin characters; and fliers are being sold in the streets giving the new system as now officially taught.

"It may be described briefly as follows: most of the letters are pronounced as might be expected—a as in father; e as in met; i as in ravine; o as in colt; u as in rude; also o and u as they are in German; the sound of short u as in the Turkish ushuk, light; q is represented by i with its dot; y is always a consonant; other consonants that are peculiar are: c representing djim, and pronounced like j in English; c (*cedilla*) representing chim, pronounced like ch in child; g is always hard, as in go; but it has a short mark ✓ over it when nearly elided, as in the word euyrenmek, which is now spelled with the marked g in place of the y; s is used for sh; and j is always like z in azure, or like zh. A caret over a vowel indicates that it is lengthened in pronunciation. The hyphen is used between certain words and their enclitic particles, but the system is too complicated to describe here.

"New typewriters will have to be constructed, with the diacritic marks included, which are necessary for writing this new alphabet; but this will not be difficult; and the system in general is scientifically phonetic, and in most ways quite satisfactory. No text-books in the new system have yet appeared from the press, but are in preparation. We shall have more to say about them later."

Famine News from R. B. Whitaker, Shantung, China

"The famine situation is very serious in this region [June—Ed.]. The rain has not come this spring as it should. We have had days and days of frightfully hot wind, such as we are having today. Many of the crops have died. Those that have not died have been poor; and this on top of the bad years preceding, and the heavy military taxes. China is a hard place in which to live at present; there is too much need, and it is too impossible to even begin to do anything to meet it. We had started work here in repairing the canal dikes to furnish labor to the poor, and then the war stopped us before we got well started. We hope to begin again this fall; but meanwhile many hundreds of thousands of the people in this region of Shantung and southern Chihli are in desperate condition. It is true that it would be very difficult now to get foreigners to help out in needed work for famine sufferers. We are few, and we have our hands full. But what is the way out? It hardly seems as though we could simply refrain from doing anything. What we need immediately in this region is money to loan to reliable people who have land, and yet have nothing to eat. They could repay eventually, and loans would preserve their self-respect and yet help out in this emergency. I have been able to get hold of funds to help out one of our country churches in this way. More is promised, and I am expecting to use it for such loans."



What is Significant About Porter Middle School, Tehsien, According to Mr. Matthews

"One of our most important contributions is made to the general morale of the city and surrounding country. The business men and leaders of community life in and around Tehchow during these years of civil strife and rampant banditry have been watching Porter Middle School. We are the criterion by which they judge how the affairs of China are going. When we are carrying on our school work in orderly fashion they are calm and go about their business in peace. When we close early or fail to open on schedule time, when teachers begin moving their families, they become nervous and excited, close up their shops and look for places of refuge. Last April, May and June, when our schools continued, the fact had a decided effect upon the general populace. We must continue to be a source of hope and encouragement to the community throughout this trying period. We cannot wait for peace to lead. We must lead on through the storm.

"Our students are intensely interested in understanding the real meaning of life. They see the uselessness of this constant civil war, with no apparent good for the country and much harm to the common people. After the reopening of school last spring every boy elected worship. This year, with a score of new students coming in, about three-fourths elected religious chapel and Sunday worship. There are four classes in religion, or, as they are now called, 'character-building classes,' and the students in them have been more interested than ever. The religious groups of the boys' school and the girls' school have

assumed responsibility for two Sunday services each. The faculties have two services. The remaining twelve services this semester have been divided up among special groups of classes. They have eagerly accepted this chance to take part in the planning. I am sure that no one connected with the schools would think of having us go back to the old system of required attendance at church and compulsory Bible study."

REV. FRANK J. WOODWARD IS OPTIMISTIC AS TO CHURCH WORK IN OROQUIETA

"The experiences of more than ten years in the Philippines have brought their lessons. As we face the future I feel that it is with far more prospect of success than at any other period in our work. And why should not the children of God expect great things?

"From one church ten years ago, the work on this coast has grown until today we have thirty churches and chapels. While it is to be regretted that we do not have as many pastors and evangelists as we need, still, this is forcing the truly Christian laymen into places of leadership. The need for trained workers is more and more pressing with every passing year.

"As I go among the churches I am continually impressed by the fine groups of young people, now of teen-age, who are growing up under the influences of Evangelical Christianity. Last week I went to a municipality where four years ago we had not started

Continued on page 393

THE HOME BASE

THREE MARATHI MISSION WORKERS COMMISSIONED

More and more we are arranging to have our young missionaries meet their supporting constituency before they go to the field, and, if possible, to have the commission services held in one of the churches which looks forward to standing behind them and their work. This plan was carried out in

MR. AND MRS. ROSS THOMAS

two September commission services. The churches of Berkshire County claim the privilege of supporting one of their own young women who is going to India, Miss Rachel Pierson Barnes of Richmond, Mass. The service was held September 9, in her home church, and Berkshire County was well represented on the program by Mrs. W. L. Adam of Pittsfield and Mrs. George W. Andrews of Dalton. Secretary Smiley, who served for six years in the school to which Miss Barnes is going, presented the commission, while the prayer of consecration was offered by Rev. H. W. Gaylord of Danielson, Conn., where Miss Barnes has been teaching during the past year. She is a graduate of Middlebury College, class of 1926, and she expects to join the staff of the Girls' School at Ahmednagar.

In the First Church of Winchester, Mass., September 23, commissions were presented to Mr. Ross Thomas and Mrs. Margaret Owen Thomas, under appointment to the Marathi Mission. A unique feature was the presentation of the commission by Mrs. Thomas's father, Rev. George W. Owen, acting in his official capacity as a member of the Prudential Committee. The welcome to the field was given by Miss Carolyn D. Smiley, who, when in India, was a missionary of this church. Mr. Thomas gave the principal address of the morning. The Winchester Church will provide the larger part of the sum needed for the support of this young couple, but the Hyde Park Church, in which Mrs. Thomas grew up, claims the privilege of sharing.

REMEMBER THESE DATES

October 6–8 comes the New England Regional meeting for men and women in Manchester, N. H. It offers a chance to hear missionaries, secretaries, at least one national, as well as experts on missionary education, state interests and women's work. Sessions will begin Saturday morning at eleven o'clock and close on Monday noon.

October 23–25 comes the important meeting under the auspices of the women of the Midwest Region, in Grand Avenue Church, Milwaukee, Wis. Secretaries Lee and Calder are scheduled for addresses on the day devoted to foreign missions. Among the missionaries on program are Miss Margaret Walbridge of Inanda, South Africa, and Miss Grace Towner of Adana, Turkey. Those desiring more information than is given in the September *Herald* should write to Mrs. Helen S. Ranney, 19 South La Salle Street, Chicago.

THE C. M. ON TOUR

Congregational boys and girls from Maine to Florida know the meaning of those mystic symbols. They know that their Children's Missionary is Carolyn Sewall of Tientsin, China. They are eagerly waiting for her to report to them the progress of their "Look-up-to-the-Mountain School." Miss Sewall has arrived. A very early portion of her furlough is to be given to the boys and girls who are supporting her.

CAROLYN SEWALL

Ever since Miss Sewall first went to China in 1913, she has been entirely supported by Congregational boys and girls in the Eastern States. Her letters to them have kept them in touch with her work—it has been *their* work. Besides supporting her financially, they have written cheery personal letters, sent her sweet chocolate to piece out her meager meals when touring Chinese country districts, supplied her with Christmas gifts for the children at Look-up-to-the-Mountain School, and also for the children in all the little country district schools; 1,037 boys and girls had gifts from them last Christmas. Now she is here to tell them about it. On her last furlough she visited 300 groups of children who had been supporting her. During October and November this year she expects to visit as many more.

Miss Kelsey, Children's Secretary of the Board, is coöperating with the State Children's Secretaries in arranging a tour for Miss Sewall. Each week during those two months, and for a month in the spring, the C. M. will be visiting groups of children morning, noon and night.

If you live in the Eastern States, ask your State Children's Secretary when Miss Sewall is coming *your* way, and then see that the boys and girls in your church have a chance to meet her. This is an opportunity to give them a lasting and living feeling of responsibility for the work of Christ's Kingdom in other lands, and a share in the joy of serving.

PROGRAMS FOR WOMEN'S SOCIETIES

Program outlines, which deal with the broader aspects of Christian work and life, have been prepared by the Commission on Missions and are now ready on mimeographed sheets. They may be obtained at any Regional Office free of charge. The first series contains topics arranged under the general headings, Programs on Interracial Understanding and Programs on International Understanding. They are prepared for the regular meetings of the Women's Association, using talks, music, dramatic features, etc. The second series is based largely on the discussion method and the main topics are: The Race Problem, Patriotism in the Modern World, Getting Along With One's Neighbors, The Younger Generation, Worker and Consumer, World Peace. The fully worked-out programs will be ready in October and will include hymn suggestions, prayer suggestions and Scripture reading.

WHAT DO YOU KNOW ABOUT AFRICA?

Tests for information, accuracy of impressions and attitudes have become so widely used that they do not require explanation as to method. We now have a set of popular tests on Africa, in inexpensive form. Similar tests were issued on China two years ago and found wide use in schools of missions, in midweek services, and even, in one case at least, as a preliminary to the morning service, being reprinted in the calendar of the church.

The use of the tests makes an excellent preliminary to a definite study of Africa in program or class form. They have been prepared by Treadwell Smith, the author of previous sets, and are in attractive and popular form, including True and False tests, Multiple Choice questions and Association tests. They may be ordered from the American Board, 14 Beacon Street, Boston, Mass., for five cents a single copy or $2.00 a hundred, with a set of answers for each church or group using them.

HELP EDUCATE FOR PEACE

As an aftermath of the great interest aroused at the Annual Conference of the National Committee on the Cause and Cure of War held last January in Washington, an educational campaign is being planned throughout our country during the coming months, in which all Christian women are asked to join. We are glad to pass on to *Herald* readers these requests from the Federation of Women's Boards of Foreign Missions of North America.

"Will you not plan to devote an entire program, or at least part of a program, in your October meetings, to a study of moral alternatives for war, including Arbitration, Conciliations, etc., culminating in a study of the Multilateral Treaty proposed by our State Department?

"After study, will you please send an endorsement of the Resolution on the Multilateral Treaty proposed by the National Committee on the Cause and Cure of War? Copies may be procured from this Committee, 1010 Grand Central Terminal Building, New York City. When endorsed by you, two copies of this Resolution should be returned to the above address and two copies sent to your State depository, the name of which can be obtained from the Committee on the Cause and Cure of War.

"If you do not already know, please find out when and where your State Conference on the Cause and Cure of War is to be held, and urge attendance at this Conference upon your missionary women."

IMPORTANT BOOKS

The International Missionary Council, held last spring on the Mount of Olives, is acknowledged to have been one of the greatest Christian councils of

all ages. Its findings, its formulation of the Christian message, its carefully prepared papers by experts, and even the discussions, are now made available for the whole world through the printed page. Only about two hundred delegates heard them at first hand, but every student of missions may read the books which are coming from the press.

The briefest and most popular is by Basil Mathews and is called "Roads to the City of God" (paper, fifty cents; cloth, one dollar). He interprets various aspects under such chapter heads as: The Changing World Situation, The New Alignment, Of One Blood, Workers of the World, Realizing the Vision. There are nine chapters, all readable and stimulating.

For those who wish to make a real study of the entire proceedings of the Council, there will be available this fall the complete report in seven or eight volumes, published by the International Missionary Council, 419 Fourth Avenue, New York City. The price is $7.00, plus postage. We believe that many a city library would be willing to order this work if requested by church people. Perhaps some church libraries will have sufficient funds to purchase it. It will be a valuable reference book for some time to come, and especially next year, as the adult study book for missionary groups will be based on the Jerusalem Council.

THANKS TO CAPTAIN DOLLAR

The Congregational Woman's Missionary Society of Southern California reports a notable year in the way of box gifts sent to the foreign field. Eleven boxes were sent: two to Africa, two to Japan, one to China and six to India, five of the latter going to Wai, in which Southern California is particularly interested. "Some of these boxes were so large that if any of the missionary buildings burned they could be used as a temporary place of refuge!" writes one of the officers facetiously. "Part of the contents would have been reserved for later shipment, but it was thought best to take advantage of an extraordinary freight concession which might not be available later. For this we are indebted to Captain Dollar of the famous steamship line. He is starting on a trip around the world and has been urged to go down to Wai from Bombay and see for himself the kind of work he has been helping."

TRAVELERS TAKE NOTE

A world traveler is no longer a rarity, for it is now hardly more of an adventure to encircle the globe than it was to go to Europe a generation ago. People in our churches all over the United States are taking trips to the Orient, and some are even beginning to go to South Africa. Now and then they turn aside from the beaten track of the tourist to see our mission work and to meet Christian nationals. We wish more might definitely include this in their itineraries. We would gladly help them to plan for it in making up their routes. Even those who get no further than the Near East will be able to visit missionary institutions in Athens and in Constantinople. We feel sure that those who see our missionaries in action on their own ground will get a new enthusiasm for this work of international friendship, and may even contribute some part themselves in the goodwill spirit between nations. Certainly they will get closer to the foreign peoples through our missionaries than through any tourist agency. If you are planning to go to the Near East or the Far East, why not take counsel with us and let us make suggestions and give letters of introduction?

HERALD QUESTIONS

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WHAT THE TREASURY SAYS

By CHARLES C. MERRILL, *Secretary of Promotion of the Commission on Missions, the Home Boards and the American Board*

APPORTIONMENT RECEIPTS FOR EIGHT MONTHS, JANUARY–AUGUST, INCLUSIVE, 1928

	1928		*1927*	*Gain*	*Loss*
American Board		$577,992	$596,530		$18,538
Home Boards					
A.M.A.	$108,714		$103,363	$5,351	
Ext. Bds.	160,845		162,282		$1,437
Min. Bds.	53,377*		62,012†		8,635
Ed. and Found.	61,303		73,874		12,571
		$384,239	$401,531		$17,292‡
State Conferences and State Home Missionary Societies		$293,510	$243,827	$49,683	
Totals		$1,255,741	$1,241,888	$49,683	$35,830
Gain				$13,853	

* Includes $10,554 reported by six states for 1928, used by their own Boards for Ministerial Relief.
† Includes $6,209 reported by four states for 1927, used by their own Boards for Ministerial Relief.
‡ Is the net Loss for the Home Boards, the figure in the preceding column under "Gain" being subtracted.

APPORTIONMENT RECEIPTS FOR MAY, JUNE, JULY AND AUGUST, 1928

American Board, $424,632, loss, $22,185; Home Boards, $251,974, loss, $6,461; (A.M.A., gain, $7,134; Ext. Bds., gain, $2,322; Min. Bds., loss, $3,594; Ed. and Found., loss, $12,323); State Conferences, $173,478, gain, $20,381. Total, $850,084, loss, $8,265.

NOTES AND COMMENT

1. This tabulation is based upon figures furnished by Assistant Treasurers Frank F. Moore and Harold B. Belcher, of the Home Boards and the American Board respectively, and of 21 state offices.

2. A change from the preceding form of tabulation will be noticed, it being considered that readers will be more concerned to find what the situation is for the entire year up to date than for the shorter period, since the last tabulation; hence the figures for the shorter period succeed the figures for the longer period, whereas the reverse has hitherto been true.

3. Two-thirds of the year having gone, approximately two-fifths of the money has come in. This is substantially the same as last year. Frankly, we were hoping for a gain in this particular respect.

4. The notable fact in the above figures is that whereas a year ago at this time there was registered a loss of $5,773 over the year before, there is now registered a gain of $13,853 over last year. In other words, we have more than made up for the loss of last year. It will be noticed, however, that the gain is to be found in the contributions to the State Conferences and State Home Missionary Societies, and that the American Board and the Home Boards report losses approximating $18,000 each. A part of this is undoubtedly due to the fact that the states have taken over work heretofore carried by the national societies, and another part is probably occasioned by the fact that the States are receiving more nearly their recommended percentages.

5. So far as the last four months are concerned, a net loss is registered. A year ago at this time a gain of $74,294 was registered, following, however, a loss of $80,067 during the first four months of the year.

6. In face of the above figures to say that the giving of our churches is lessening in an alarming degree is, of course, contrary to the fact. We are somewhat better than holding our own. However, when the situation in the American Board as regards curtailment of work, and in the Home Boards in respect to their inability to match what seem to be essential budgets with income, and in the State Conferences, practically each one of which is struggling with insufficient resources, is taken into account, the simple suggestion is that in every church during the weeks immediately ahead the full facts concerning what has been sent in up to and including October 1 be made known, and adequate plans be formed to push the total giving in 1928 ahead of 1927. Such action is absolutely essential if 1928 is to register throughout the country a gain over 1927, and we do not believe that Congregational churches wish to have their Year Book record another loss. The command to retreat which through such a result we would issue to our missionary societies and workers in the field is not necessary; and being unnecessary, I do not believe we will issue it.

THE BOOKSHELF

MISSIONARIES IN A NOVEL

For more than a dozen years a member of the Marathi Mission of the American Board, Mrs. Isabel Brown Rose is thoroughly familiar with the Indian stage on which she sets her stories. She gains in literary skill with each new tale. *Diana Drew*,[1] her latest book, is her best thus far.

We first meet the brilliant woman doctor whose name gives the title to the story at Karmunda, in the Himalayas, at the end of a four days' tramp from Simla. At this place she meets the gentle little missionary whose life tangles she later helps to unravel, and the dainty English girl—and her brother—who also are drawn within her radiant circle. The story moves rapidly. Diana's tragic past, her present empty life, the dire need of a woman physician at the Kamalapur mission hospital, the gentle but persistent pressure of little Miss Gray upon Dr. Drew to come to the rescue at least for a time, result in bringing this talented though far from religious young English woman into the mission station, where the plot unrolls.

The hospital and schools, the Indian servants and nurses, all are drawn with a sure touch; and if the nationals are not all attractive, certainly the pastor of the Indian church, Anandrao, makes up for many disappointments among lesser folk. We fancy that the information system—"private radio"—the doctor calls it, whereby servants, nurses, etc., know all about the missionaries' affairs sometimes before they do themselves, is drawn pretty truly to life; and we are sure that Dr. Drew's sensations on being offered refreshments on her own dishes in the home of one of her household servants reflect an experience over which many a missionary housekeeper has either smiled or sighed as her temperament demanded!

Mrs. Rose has been judiciously sparing in allusions to India's famous sights, though the Caves of Ellora and moonlight on the Taj Mahal do have their influence on some lovers in the story. Perhaps the best bit of description along sightseeing lines is that of a Himalayan village fair, contrasted, as it is, with an English official function at Simla.

The heroes of Mrs. Rose's tale are not as convincingly drawn as some of the other characters, though the doctor in charge of the hospital, spoken of by his fellows as "St. Luke," and the doctor's son and associate, known as "Sunny Jim," show certain realistic touches. The picture of the alert, benevolent and persistent American business man who comes to Kamalapur determined to wed his childhood sweetheart, Miss Gray, is interesting as showing how our American business men probably seem to the missionaries who entertain them.

As in all good novels, there is much pairing off. The ladies are not too easily won; near-tragedy, comedy, courage and unselfish devotion, all appear. We will not tell the outcome, nor the final alignments, but recommend "Diana Drew" as piquant and pleasant reading for a leisure hour.

[1] *Diana Drew.* By Isabel Brown Rose. Revell Co., New York. Pp. 300. Price, $2.00.

FATHER BOND, MISSIONARY TO HAWAII

Those who love Hawaii and its traditions are always interested in each new book that gives the life story of the early missionaries. The loyalty and affection for their forefathers of the descendants of those missionaries is only second to the zeal with which the descendants of the *Mayflower* families trace their rugged way back to those early heroes. The best feature of such books is found in the quotations from the early diaries and letters. Here we may trace the founding of early mission stations and the building up of early industries which now play their part in the strength of the islands.

In *Father Bond of Kohala*,[1] a Chronicle of Pioneer Life in Hawaii, Miss Damon has revealed a practiced and sympathetic hand. The title-page uses the humble phrase, "Put together by Ethel M. Damon," but in reality the work of editing has been done with the last degree of skill. We can recall the days and weeks she spent in the archives of the Board searching old records and securing copies of the correspondence. But this finished work, so beautifully printed, bound and illustrated, is far removed from those beginnings. We are impressed with the broad margins, excellent paper, well selected line cuts and half-tones.

The table of contents tells the story, from the boy's home in Maine, the rigorous character-training, the devoted beginnings of Kohala as a mission station, and the record of fifty-five years of work in the most successful mission of the American Board. Father Bond spent his entire life in Kohala. Starting with the beginnings of primary schools and the building up of tiny churches, through all the practical problems of ordering a civilized and Christian community life, we follow his story with increasing admiration.

If one chapter were to be selected of particular interest to the reviewer, it would be the fourteenth, for in this Father Bond stands out absolutely unique among all missionaries. Finding it necessary, for the benefit of the Hawaiian laborers, to develop practical industries, he embarked in the early days on the development of a sugar plantation. Of all those first efforts, the Kohala plantation alone succeeded. After ten years of heroic efforts to meet deficits and increase the investment in fields and plant, the en-

[1] Published by *The Friend*, Honolulu. Pp. 284.

terprise at last began to show success. In 1878 he could write that in the last year he had given more than $12,000 to the cause of Christ.

"I cannot heap up money, for it is not mine. I have never sought it for myself in my missionary life; indeed, I should have felt guilty had I done so." He tells his grandchildren in his last letters, that when he sailed with his wife from Boston he never had the slightest expectation of being worth as much as $500 in his entire lifetime. The missionary salary was $450. For at least fourteen years he had managed to scrape along without drawing that missionary salary, later taking it in part for the education of his children and his own expenses. But the profits of his industry now began to flow in, and a little later he writes: "This last twelvemonth the plantation has brought me in $48,000 and I have given it entirely away."

About 1885, Father Bond was regarded as the largest individual contributor to the American Board, which had sent him out forty years before, and each remittance to the Board was accompanied by the strict command, "Record this as from a friend only." Such a record is a complete answer to the frequent charge that the missionaries made money out of their days in Hawaii.

If a reader can merely hold this book in hand for an hour to examine the pictures and read selections from the diaries, it is well worth while; a close reading will enable him to live again the days of these courageous pioneers.

BREWER EDDY.

MOSLEM MENTALITY

This book[1] is the product of a lifetime of preparation. Professor Levonian is an Armenian, was born in that part of Turkey where the Turkish language was the common tongue of Armenians as well as of Turks. He was educated in an American college and there learned English. He lived and studied some time in Syria, where he mastered Arabic. He was professor in a Turkish school, a prisoner of the Turks during the War, and has always had a passionate interest in the attitude of Moslems, especially towards religion. This has been his life study in the Moslem periodical literature, in Moslem books and through personal contacts.

Moslem Mentality is a decided addition to the literature on that subject, since it does not express the opinion of the author of the book but makes the leading Moslems themselves, through their public and official utterances, reveal their mentality upon vital questions of life and religion. Professor Levonian, with access to Turkish and Arabic literature, has, with painstaking care, selected out, translated and embodied in this work clear-cut statements and declarations from the best recognized Moslem authorities, giving in every case the author and the place where the original of the quotation can be found. The book amounts to an authoritative declaration of Moslems as to their fundamental attitude towards non-Moslem peoples or "Infidels," as they call them; their evaluation of the Desert standards of life and religion which the Turks have inherited from Arabia; the relation of Moslem traditions to Western methods of thinking; the bearing of modern science upon their ancient traditions and the underlying motives that have led the Turks to break with the past.

The author brings out the ideals of the Moslem leaders which are forcing them to flout tradition and old names and take on modern education and adopt Western ways. He shows that a new nationalism is fundamentally forcing them to adopt modern educational methods and customs in order that Turkey may win a place of respect in the eyes of the nations of the West. He also shows how completely, up to the present time, the leaders have failed to grasp the place of character in the building of a new society and in the erection of a state.

The chapter upon the Moslem Attitude to Religion is the longest and the most significant part of the book. Here again the Moslem speaks for himself and shows the true spirit of Islam. This chapter reveals the significance of the many changes that are entering into the Turkish practice of his religion. Space forbids a more extended summary of the contents of this timely and revealing contribution to our knowledge of Islam and the logical method of the Christian approach to the Moslem.

The book has ten chapters. The first three deal with The Old and New Moslem Mentality, followed by the key chapter, The Moslem Attitude to Religion. These four chapters comprise over one-half of the book, then follow chapters upon Moslems in Contact with Oriental Churches, Missionary Activities, Missionary Presentation of Christianity to Moslems, The Real Issue Between Islam and Christianity, The Emphasis Needed, and a Summary Chapter.

Professor Levonian concludes: "When the missionaries in the Moslem lands and the indigenous churches in these fields and in the Christian countries are awakened and, uniting hand in hand, shall walk on the path of faith and love, then will begin the new era in the history of the people of these blood-stained lands of the Near East." Our problem is "the creation of a new spirit, and it can only be achieved through the creative power of love." "The Moslem world needs men and women who will be ready to pay the high price which the Christian life will cost them."

He is convinced that the immense difference between the mentalities of the Moslems and the Christians can be bridged only through a new understanding of Jesus Christ and his life and message, calling for a new presentation of the Christian religion to the Moslem peoples of the Near East.

It is a significant fact that this latest and best book upon the mentality of the Moslems and the one most revealing the Christian way of approach is by an Armenian.

JAMES L. BARTON.

[1] *Moslem Mentality.* By L. Levonian. Pp. 245. George Allen & Unwin, Ltd., London. Imported by the Pilgrim Press

AROUND THE WORLD

CHILDREN'S HOUR IN CESAREA

A modern version of the Scripture text concerning the "little child in the midst" comes from the Woolworths of Cesarea. The center of attraction, as illustrated, is little two-year-old Dorothy Woolworth, who every morning entertains in her home a group of children from the neighborhood. During the past year the number making this morning call has more than doubled. An hour and a half or two hours is spent together happily, building block houses, wheeling a real baby carriage and taking turns at riding on a gorgeous hobby horse. Picture books and mechanical toys add to their delight. Mrs. Woolworth says that the favorite object built with the blocks is a public oven to which the children bring sand dough to be baked into bread.

Although the guests are given a hospitable welcome, there are a few entrance requirements, namely, clean hands, clean face, combed hair, and, if possible, a handkerchief. However, if the visitor is too poor to bring with him the latter, his hostess provides one upon arrival.

The influence of this children's hour cannot be overestimated, for not alone is it valuable because of the impression being made upon the plastic minds of the little children, but because its effect is far-reaching in that it brings crowds of grown-ups to the gate every morning to watch the children. In fact they get so deeply interested in what is going on that they often forget to go on their intended errands.

ALL IN TWO MONTHS

It is recognized that young people today are disposed to "step on the gas." This seems likely to have a bearing on the foreign missionary advance. On May 29 Rev. Francis Wilder, a graduate of Dartmouth College who had been teaching at Atlanta University, was engaged for a three years' term of service in the Boys' High School at Ahmednagar in the Marathi Mission. He came at once to the Candidate Conference of 1928 in Boston, which closed June 5, sailed from New York on June 19, arrived at Ahmednagar Saturday, July 21, and the following Tuesday began his teaching in the school. His post card announcing arrival concludes, "My health is O.K. and I like my work very much." Evidently having put his hand to the plough, he has not spent time in looking back.

DOROTHY WOOLWORTH RECEIVES

A GOOD WORD FOR MISSIONARY PUBLICITY

"I wish we might have trained journalists visit us who would present our mission work, as they know how to do it," declares Dr. Rose F. Beals of Wai, India. "I believe that foreign mission work would leap to the front in surpassing interest. We are not trained in the art of reporting as newspaper men are and living away from America year after year as we do, we lose touch with the American viewpoint, constantly changing, and so don't approach our subjects from the right angle."

UMZUMBE NO LONGER ISOLATED

"Pity the poor missionary," is a poor phrase that doesn't fit in Umzumbe, South Africa, according to Mrs. Amy B. Cowles, for the isolation which has ordinarily surrounded living in the bush has been broken. "We are living in the center of a huge bowl with a rim of mountains around us," she writes. "Motorists groan at our precipices and our bad roads but they come quite often. An occasional airplane flies over, and we have a telephone at the store. At the sea, we saw Cobham flying over the waves, just in front of our huts. It was a day when the sky and sea were deep blue, and his dark-gray plane was flying so low and so silently that it made a beautiful picture. A few days later, three planes belonging to the Royal Air Force sailed over our heads."

CHINESE GIVE FAIR TREATMENT TO BIBLE-WOMEN

At a recent quarterly meeting of the Christian workers of Foochow Station, seventeen of the Bible-women were given certificates in acknowledgment of long years of service. This was in line with the new constitution adopted by the Annual Meeting, which gives recognition to these women workers on the same basis as the preachers. "Unfortunately we have none of sufficient training to be classified as regular preachers," says Miss Laura Ward, who writes the report of women's evangelistic work. "All the seventeen are rated as assistant preachers and two or three are recognized as 'preachers on trial.'"

ACCORDING TO THE NEW TURKISH CENSUS

We have been interested in studying the figures of the Turkish census taken in 1927, which was more scientific and accurate than any previous effort of the kind in that country. The total number of inhabitants of the Turkish Republic is 13,605,395. Constantinople is, of course, the largest city, with a population of 806,860. Smyrna comes next, with 532,009, while Angora, the capital, is number five, with just over 400,000 inhabitants, a few hundreds more than Brousa. Other cities in which the Board is interested are: Cesarea, 250,490; Adana, 227,652; Aintab, 213,495; Marash, 184,958; Mardin, 182,773.

Concluded on page 395

LETTERS FROM OVERSEAS

Continued from page 386

work. Today their fine new church is half completed. As I arrived late in the afternoon there was not time to notify the more distant members regarding the prayer meeting to be held that night—a moonlight meeting on the beach. Forty of those living near by attended. Several of the leading men prayed and the fervency of those prayers would have been ample proof of the worth of the foreign missionary program to the most uninterested congregation at home. Here was a group of hardworking Christians who had learned to buttress their labors by earnest prayer and a firm faith in God. In this congregation of 100 members there are thirty young men and women, and they all know how to work for their church.

"We have made a good beginning in shifting the administration of the North Coast congregations to the District Councils. During the past year we probably have been urging a larger measure of self-support on some of the churches than was wise, while others seem to be able to go even a little faster than our schedule. The idea of self-support is gradually taking hold of our congregations, and we are encouraged by the fact that the giving toward pastoral support has been better during the past year than ever before."

H. W. ROBINSON OF PAOTINGFU, NORTH CHINA, REPORTS:

"During the last year we have made a new record in Mass Education for China. We have had in our Thousand Character classes 6,800 students, and of these 1,800 have finished the course and received their diplomas. This is a solid achievement, and shows that something goes on in China besides civil war. About 15,000 have been in our classes during the past three years.

"Some of our boys' country schools did not have a very creditable record during 1927, and in consequence two were not opened in the fall. As conditions are now, it is a question whether there is much place for primary church schools in the country, and it looks as if our policy in future would be fewer country schools and better quality in those here in Paotingfu. Our co-educational primary school in Paotingfu has had a successful year and very good work has been accomplished. Mr. Chia, the principal, has been criticized by some because he works the students so long and hard, but the school is still well attended and has a reputation for high standards.

"The Boys' Higher Primary and Junior Middle School (T'ung Jen) has had the largest attendance of any year in its history and the spirit of its pupils has been excellent. A dormitory was built during the summer so as to make room for 100 new students and it has been filled to the limit. The enrollment in the fall was 110 in the Higher Primary Department and 230 in the Junior Middle School. Money for the new dormitory ($3,500 Mex.) was

Our New Combination Offer

Regular Subscription Price

The Missionary Herald	$1.00
The Congregationalist	3.00
Total	$4.00

Combination Offer

Both Together	$3.50
In Clubs of 5	3.25
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This offer succeeds the Clubbing Offer for the three Congregational periodicals which was in effect last season. The purpose is to work together for all the good causes in which Congregationalists are interested, to extend more widely the reading of the excellent periodicals published for and by Congregationalists, and to save money and bother for subscribers.

In January the *American Missionary Magazine* will be consolidated with *The Congregationalist,* so that beginning with that month the service rendered by the *American Missionary* for our Homeland work will be rendered through the issue of *The Congregationalist* published the last week of the month, with such added material as may be desirable to maintain continuity of certain important weekly features regularly published by *The Congregationalist.*

The Missionary Herald, representing our foreign missionary work, and *The Congregationalist,* representing all of our Congregational interests weekly, with one issue each month devoted to the Homeland, Missionary, Educational, and Ministerial work, should be in every Congregational home.

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borrowed from Chinese friends of the school and the loan is being repaid by fees received from the additional students. This was possible because the teachers voluntarily took on more work so as to add only one new one to the salary list. I taught Geometry and Algebra there during the fall term, and although it took considerable time to prepare subjects that I had not looked at for fourteen years, I quite enjoyed it.

"The school has a radio now and we listen in on Peking, Tientsin, Shanghai, Dairen, Seoul and Osaka. We are also developing a library and museum and are looking for funds for equipment for the Physics and Chemistry laboratories.

"One of the important events of the year was the building of 'Dartmouth Hall.' Since the school is being fostered by the Dartmouth Christian Association, Principal Yang Sheng Wu desired to have some permanent expression of appreciation for what Dartmouth is doing. A sum of $600 Mex. was left from what Dartmouth gave in 1926 and the students added about $400. This sum was made up of personal gifts from the military governor, which were intended to prevent the boys becoming communists. The fact that the T'ung Jen students decided to give so much of their personal money for building Dartmouth Hall is evidence of their own appreciation of Dartmouth's help and their loyalty to Mr. Yang, who conceived the idea and carried it to completion.

"During the year we received into the church only 184 as compared with 370 the year before, but we had 293 probationers, as against 353 in 1926. Two evangelists were changed to new fields (not because of any trouble on their part, however) and chose not to receive any new members until they had been long enough in the places to find out who was ready for baptism. The Christians of Shenchai County built a new church during the year, for which they raised over $700 Mex. We gave them about the same amount which enabled them to add a residence for the evangelist and his family. They plan to raise more with which to enlarge the church, which is rather small at present."

Rev. Edward H. Smith Finds the Chinese Heart True

"I come back after two months in the midst of China's millions convinced that the heart of this people is true and trustworthy. They are hungry for truth, for something on which to build. They are utterly sick of revolutions and destructions, etc. Can we not help them to plant their feet on the Rock and build a new and glorious China? Summer is now upon us. But the gentle growing power of the Christian leaven at work through our Christian boys and girls in these hidden homes and villages was never so apparent as on this tour.

"They never take vacations. Their lights shine 365 days every year. After two years' absence my heart was greatly warmed and my soul rejoiced to observe what God hath wrought! In spite of fires, anti-Christian propaganda and all that communism can say, we are going ahead."

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AROUND THE WORLD

Concluded from page 392

GOOD FOR THE BOMBAY HIGH SCHOOL

Eight candidates from the American Mission High School, Bombay, India, passed the university matriculation examination. They include a Jewess, two Jewish boys, a Mohammedan, two Brahmins, one Marathi and one Mahar boy (depressed class). Two others did well in the examinations in all subjects except Sanskrit. In the primary department of the American Mission High School in Byculla, Bombay, India, 20 out of 23 passed the government vernacular examination. Three of this group were girls. The classrooms in the high school are not large enough for the number of pupils attending. The two lowest standards have to be accommodated in four rooms instead of two. The place formerly used as a hospital for sick children has been turned into a classroom.

STUDENT ACTIVITIES IN TIENTSIN

If the work of the students in the Hopei Christian Student Center, Tientsin, China, may be judged by a recent report, a remarkable piece of service is being rendered. For on Main Street, Tientsin, they have established a free primary school, which has 82 pupils in four grades and is taught by members of the society on a completely voluntary basis. In addition there was carried on during the past year: an English night school with 75 students; four Bible classes enrolling 50 members; two popular education classes for 65 factory boys; twenty weekly English lectures; talks, lectures, and socials for factory boys; plays and programs for Hopei students; a vacation Bible school; a "fly-swatting campaign"; forty-five factory investigations and an intensive campaign, using student pastors and popular education, on the matter of vaccination.

AFRICA HAS THEM, TOO

A Daily Vacation Bible School lasting three days was held during the Native Christians' Annual Meeting at Mt. Silinda, South Rhodesia. The children, about one hundred in number, came from far-away places with their parents, who attended the annual meeting. Mrs. John Marsh was in charge of the school, assisted by three African girls, students in the Training School, who volunteered to help.

MISSIONARY PERSONALIA

DR. KATHERINE B. SCOTT of Vellore, India, teaches medicine in the medical school, has charge of the adult medical cases in the hospital, as well as the medical dispensary, and once a week visits a roadside dispensary, taking an ambulance and making five stops *en route*.

MISS MINNIE TONTZ of Chikore "has kept out of mischief during the past year." She has treated 378 station school children and teachers, 158 out-station school children and teachers, 598 people from the kraals, and 13 white people. She has given a total of 6,870 treatments, supplied gallons of medicine to the 23 out-station schools, written scores of letters giving directions for the use of the medicines, and has been in charge of the 79 girls in the boarding school, Ireland Home.

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MR. C. Y. CHEN, the new Chinese principal of Jefferson Academy, Tunghsien, Peking, China, is taking up his duties with earnestness and poise. He is showing a fine spirit of coöperation with the American missionaries. Prior to his present position as principal, he was for four years assistant-principal of the academy. While studying at Hartford Theological Seminary, he specialized in religious education. In addition, he is active in athletics, and an excellent speaker. "What pleases us as much as anything," writes Rev. Harry S. Martin, "is his positive interest in extending the influence of our school to make it of greater service to rural communities."

A son of REV. T. BUELL, Principal of Byculla School, Bombay, recently married a girl whose grandfather was a convert of the Ceylon Mission and a graduate of the old seminary; his children still own the land adjoining the compound of the Girls' Boarding School, Uduvil. Mr. Buell's great-grandfather, a priest, helped the American missionaries when they first opened the mission in Uduvil. His grandmother, when a girl, sought refuge on a stormy night in the Mission House and became an outcast for partaking of bread and plantains at the hands of the missionaries. She later became a Christian. Five years ago her grandchildren sold their land to the mission. All the land which the mission owns in Uduvil was Mr. Buell's ancestral property.

MISS EVA M. SWIFT'S printed letter No. 7, which describes the work of the Lucy Perry Noble Institute at Rachanyapuram, Madura, has been incorporated as one chapter in a book prepared by the National Christian Council on "Thirteen Experiments in Rural Education." That is the second book which has chosen this school as an example of worthwhile methods. A traveled Indian, secretary to Rabindranath Tagore, wrote to him on his return from America that this school was one that Indians should observe, that schools of this type should be multiplied in India because they were close to the needs of the people.

DR. B. P. HIVALE of Bombay has returned to the vicinity of Boston, after a summer lecture tour on various Chautauqua circuits which has taken him far afield in the Canadian Northwest. He is now entitled to write PH.D. after his name, the degree having been secured from Harvard University. The subject of his thesis was The Idea of God in Contemporary Occidental Philosophy. Dr. Hivale will return to India to take a professorship in Wilson College, Bombay, as soon as he can meet certain obligations in this country.

REVELLS ANNOUNCE

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Rev. Ray E. Phillips showed a film specially prepared for the education of Johannesburg City Fathers before the Mayor and Councillors. It pictured the slums, good and bad conditions in the Locations, cost of living and inadequacy of wages. The lessons of the film went home.

Mahatma Gandhi recently sent a postcard to an Indian teacher in reply to a letter taking exception to some of the things he was doing, and stating a difference of opinion. On the card was written only:

"We shall know each other better when the clouds have rolled away.
Gandhi."

Rev. Clarence A. Neff, during the summer, led classes at three conferences, supplied the Mt. Hollywood Church for a month and studied in summer school. His Sunday morning English Forum in the State Museum at Guadalajara continued up to the time of his leaving, and some members of the group gave him a farewell banquet as a mark of appreciation of this kind of work.

Dr. Jean A. Curran is back in Fenchow after more than a year of helping in the Tunghsien Hospital and in special laboratory study in the Peking Union Medical College. He is developing a splendid laboratory service in the Harwood Memorial Hospital.

Miss Sara Beach, who, as Carleton College's representative in Fenchow, has been teaching there for two years, is returning home this summer. Miss Alma Roisum, who has been doing secretarial work for hospital and station, returns with her.

Leona L. Burr of the Shaowu Mission, loaned to Ahmednagar, India, for more than a year, expected to leave Colombo on August 22 and arrive in Hongkong September 2. "I do hope nothing will prevent our return to Kienning," she writes, "for it will be fine to get back *home* even if there are heaps of problems ahead."

Little Frank Hall Whipple of Evanston, Ill., made a Christmas gift last year to the nurses of the Harwood Memorial Hospital, Fenchow, which this year is providing six additional chairs, greatly needed for their classroom in the Training School, and also a study table and chairs for their dormitory. A Sunday school in Illinois provided iron cot beds for all the nurses, and groups of young people in Massachusetts are furnishing new, gaily flowered curtains for the dormitories, which add much to the cheer and restfulness of the rooms.

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THE CHRONICLE

SAILINGS FOR THE FIELD

August 10. From Montreal, Rev. and Mrs. Everett C. Blake, *en route* to Turkey.

August 11. From New York, Rev. Dr. Henry S. Hollenbeck, returning to West Central Africa.

August 12. From Seattle, Rev. Charles A. Stanley, returning to North China.

August 13. From Seattle, Mr. and Mrs. Jesse B. Wolfe and children, returning to North China.

August 15. Rev. and Mrs. Henry P. Leach left Wheeling, Ind., for Guadalajara, Mexico.

August 16. From New York, Miss Alice P. Lindsley. Miss Bertha D. Colmyer, Miss Marion Sheldon, *en route* to Constantinople, Turkey; also Mr. Harold Graves and Mr. Marion C. Hine, to join the staff of Anatolia College, Salonica, Greece.

August 16. From Providence, on the same steamer as the above, Mr. and Mrs. Luther R. Fowle, with family, and Rev. and Mrs. Merrill N. Isely, returning to Turkey; Mr. Fred H. Thompson, *en route* to Constantinople; and Mr. Raymond F. White and family, going out to join the staff of International College, Smyrna.

August 17. From San Francisco, Miss Jessie E. Payne, Miss Mabel I. Huggins, and Miss Gertrude N. Wood, returning to North China; also Miss Lucy W. Titcomb, *en route* to Japan.

August 18. From New York, Mr. C. Darcie Anderson, Mr. Perry D. Avery, and Mr. Leon Loufbourow, to join the staff of International College, Smyrna, and Miss Sophia Michaelidou, to join staff of American Junior College, Athens.

August 19. From Boston, on the same steamer as the above, Rev. and Mrs. Frederick W. MacCallum, Rev. and Mrs. Harrison A. Maynard and family, returning to Turkey; also Mr. and Mrs. Harry R. Meyering, on their way to join the Turkey Mission.

August 20. From New York, Mr. and Mrs. Archie MacFarlane, to join the staff of International College, Smyrna, after language study in Constantinople.

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August 25. From Seattle, Rev. C. Burnell Olds and family, returning to Japan.

August 27. From Boston, Rev. Raymond A. Dudley and family, returning to India.

August 29. From New York, Dr. and Mrs. James B. McCord and daughter, returning to South Africa; Miss Ruth I. Seabury, on deputation; Miss Florence C. Malcolm and Rev. Duane V. Waln and family, *en route* to Lisbon, Portugal, to join the West Central Africa Mission next year; also Miss Clara M. Miller and Miss Myrtle Miller, to join the staff of the Sofia American Schools, Bulgaria.

August 29. From New York, Miss Ella C. Hoxie, returning to India.

September 3. From Los Angeles, Rev. Dean R. Wickes and family, returning to North China.

September 8. From Seattle, Rev. and Mrs. Charles M. Warren, returning to Japan; Mr. Dana K. Warren, to join the staff of Doshisha University; and Rev. George M. Newell, returning to the Foochow Mission.

September 10. From Los Angeles, Rev. Charles L. Storrs and family, returning to the Shaowu Mission.

ARRIVALS FROM THE FIELD

August 15. In New York, Rev. Wayne H. Bowers, of Madrid, Spain.

August 26. In Boston, Miss Harriet C. Norton, of Aleppo, Syria.

August 27. In New York, Mrs. Frank J. Woodward, of Oroquieta, Mindanao, P. I.

August 31. In New York, Mrs. Alice Browne Frame, of Peking, China.

September 9. In New York, Rev. and Mrs. James H. Dickson, of Pasumalai, India, Miss Dorothy Dickson, of Kodaikanal, and Miss Grace Towner, of Adana, Turkey.

ARRIVALS ON THE FIELD

July 21. In Ahmednagar, India, Mr. Francis S. Wilder, for a three-year term.

In Constantinople, Turkey, Mr. James S. Clark, *en route* to Tarsus.

BIRTHS

August 26. In Constantinople, Turkey, a son, Maynard Lincoln, to Mr. and Mrs. Herman H. Kreider.

August 31. At Manepay, Ceylon, a daughter, Mary Elizabeth, to Dr. and Mrs. William J. Jameson.

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Four new reels on safety film will be available for booking August first. These are a duplication of the original film prepared by Rev. Ray E. Phillips, of Johannesburg, South Africa, under the personal direction of the late Dr. F. B. Bridgman. It visualizes the social, business and Government agencies contributing to the furtherance of the Gospel in South Africa. It also shows in an unparalleled way the work of the American Board at Johannesburg among the natives working in the gold mines. It will positively hold an audience from start to finish.

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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

LIST OF STEREOPTICON LECTURES

(All slides are hand colored.)

General. The American Board	64 slides	Secretary Barton
Congregational Shrines, revised	70 slides	Secretary Patton
English Shrines. How Christianity Came to Our Forefathers	71 slides	Secretary Patton
The Ministry of Healing	68 slides	Secretary Barton
With the Boys and Girls Abroad	47 slides	Mrs. Alden H. Clark
Hinduism. The Religion of 333,000,000 Gods	76 slides	Secretary Patton
Buddhism. The Religion of the Pessimists	74 slides	Secretary Patton
Mohammedanism. Christianity's Greatest Rival	67 slides	Secretary Patton
Africa. 1. Trekking Across Rhodesia, revised	75 slides	Secretary Patton and others
2. The Forward March of the Zulus, revised	62 slides	Secretary Patton and others
Four Thousand Miles Through Africa (Combination of 1, 2)	68 slides	Secretary Patton and others
The Black Man in White Man's Africa	100 slides	Rev. James D. Taylor
Angola, The Country of the King, revised	63 slides	Rev. M. W. Ennis
Turkey. The American Board in the New Near East, new		
India. Glimpses in the Marathi Mission	73 slides	Rev. William Hazen
Madura and its Missions, revised	70 slides	Dr. Eddy, Dr. Banninga
Under Ceylon's Palms, revised	80 slides	Rev. J. H. Dickson
Village Life in India, revised	61 slides	Rev. D. S. Herrick
Awakened India	68 slides	Rev. Alden H. Clark
China. Up the Min to Shaowu, revised	70 slides	Rev. Edwin D. Kellogg
In Far Shansi	59 slides	Rev. Wynn C. Fairfield
Tientsin, Where East Meets West	69 slides	Rev. Earle H. Ballou
Beautiful Foochow, Where the Min and the Mountains Meet, revised	66 slides	Rev. Edward H. Smith
China's Great Day	71 slides	Secretary Patton
The Upward Trail in Shaowu, revised	61 slides	Rev. Edwin D. Kellogg
Japan. Japan—The Land of the Lotus Flower, revised	68 slides	Rev. A. W. Stanford, Mrs. Stanford
Springtime in Japan, revised	68 slides	Rev. A. W. Stanford, Mrs. Stanford
Farm, Field and Factory in Japan	87 slides	Rev. Henry S. Leiper
Mexico. Beyond the Rio Grande	80 slides	Rev. Alfred C. Wright
Spain. Beyond the Pyrenees	67 slides	Rev. W. H. Bowers and others
Pacific Islands. Voyaging Among the Philippines	80 slides	Dr. C. T. Sibley and others
The Thrilling Tale of the Philippines	83 slides	Rev. Frank C. Laubach

In addition to the above, we have a fine selection of hymn slides, which may be obtained for use with the above lectures. We also have available a stereopticon lantern which may be rented for a small fee. The instrument is sufficiently large for Sunday school or auditorium work. It is equipped with a four hundred watt Mazda lamp, and will be furnished from the Boston Office to our constituency in the New England District. Write for available dates and price.

STEREOPTICON LECTURES. These slides are loaned to Congregational churches on payment of express charges, and may be obtained from *Harvey L. Meeken,* Agent, 14 Beacon Street, Boston, Mass., or from Commission on Missions, 287 Fourth Ave., New York; Rev. Charles C. Merrill, 19 So. La Salle St., Chicago; Rev. William J. Minchin, 421 Phelan Building, San Francisco.

All above lectures recently revised. Many new slides have been added.

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